

THE
CHRISTIAN SPECTATOR.
New Series.

Vol. II.]

MAY, 1828.

[No. V.]

RELIGIOUS COMMUNICATIONS.

ON THE COMMENCEMENT OF HOLY
TIME.

I HAVE read with considerable interest what has been published of late in the *Christian Spectator*, respecting the time when the Sabbath begins. This subject, though not of so much importance as some others, is nevertheless one on which it is desirable that our minds should be settled. Having recently paid some attention to it, the following is communicated as the result of my inquiries.

In ascertaining when the Sabbath begins, it is of no small importance to have correct and definite views of the word *evening* or *even*, as used in the sacred writings. The word more generally is used to denote the commencement of darkness, or sunset. But it is sometimes used to denote a part of what we call the afternoon, viz. the period from three o'clock to sunset. This is a point which we think it proper to establish. From Num. xxviii. 4, we learn that one lamb was to be offered in the morning and another at even. This direction was given in reference to the morning and evening sacrifice. Now can it be ascertained at what time the evening sacrifice was offered? In the Acts of the Apostles iii. 1, we read that Peter and John went up into the temple at the hour of prayer, being the ninth hour. The Jews, it should be remembered, reckoned

their hours from morning to night making twelve in the day. The ninth hour, then, or three o'clock P. M. was the hour of prayer at the temple. But there was no stated hour of prayer at the temple except when the morning and evening sacrifice was offered. That their seasons of sacrifice were also seasons of prayer is evident from Luke i. 10. "And the whole multitude of the people were praying without at the time of incense." Indeed, such was the connexion between sacrifice and prayer under the Jewish dispensation that the former is sometimes used for the latter, as in Prov. xv. 8. From a comparison of the above passages I think it may be clearly inferred, that the evening sacrifice was offered at three o'clock P. M. On this point, so far as I know, all commentators are agreed.

To the same result, we are brought from a comparison of Matt. xiv. 15, with 23. "And when it was evening, his disciples came to him saying, This is a desert place, and the time is now past, send the multitude away that they may go into the villages and buy themselves victuals," &c. 23d verse, "And when he had sent the multitudes away, he went up into a mountain apart to pray; and when the evening was come, he was there alone." Observe, it was evening before the multitudes were fed; and after feeding them and sending away his disciples, and also the mul-

titude, and going himself "into the mountain, the evening came. Here are *two evenings* spoken of after the hour was past, that is as I suppose, the hour of dining or refreshment. When did the first of these commence? Immediately after midday? or not till some time in the afternoon? Not immediately after midday; first, because at that time the multitudes could not have been in so suffering a state for food, as to excite the compassion of the disciples; secondly, because Mark tells us, vi. 35, that when the disciples came to Christ, the day was *far* spent, and the time *far* passed. But would the day be said to be far spent and the time far passed immediately after midday? But if we suppose the first evening to have commenced at three o'clock P. M. we can account for the compassion of the disciples for the hungry multitude, and see the propriety of the expressions used by Mark, "the day was far spent," and "the time now far passed."

In the opinion here offered, I am supported by the following commentators and lexicographers.

The Assembly in their annotations Matt. xiv. 15, on the word evening, say, "That is, the first evening, when the sun was much declined, about three o'clock P. M., and the second evening, verse 23, which began at sunset."

Campbell on Matt. xiv. 23, says, let it be observed, for the sake of removing this difficulty, (viz. between this and the 15 verse) that the Jews spoke of two evenings; the first was considered as commencing from the ninth hour, that is, in our reckoning, at three o'clock P. M., and the second from the twelfth or sunset. This he adds, appears from several passages in the Old Testament. In the institution of the passover, for instance, the people are commanded to kill the passover at evening, Hebr. *between the evenings*, that is, between three and six o'clock P. M.

McKnight on Matt. xxviii. 1, observes, "As the Jewish day began at sunsetting, they distinguished the evening into two parts. The first being the evening on which the preceding day ended; and the second the evening with which the new day began. Hence the expression in the institution of the passover, Exod. xii. 6, between the two evenings. Compare also Matt. xiv. 15 with 23, where both evenings are mentioned. The first evening was the space from three in the afternoon to sunsetting; the second began at sunsetting and lasted till nine."

Schleusner, on the word ערב, after referring to the Hebrew, which is rendered between the evenings, says, "One was from the ninth hour of the day, our three o'clock P. M. until the setting of the sun; the other was from the last hour of the day until the beginning of night,"* (or entire darkness.)

Calmet on the word *passover*, says, "The paschal lamb was to be killed between the two evenings, that is, between the sun's decline and his setting, or rather according to our reckoning, between three o'clock P. M. and six o'clock in the evening."

Brown on the word *even*, says, "It is when it begins to grow dark, or at least when the sun is considerably declined," and adds "the passover was killed between the evenings about three o'clock P. M. when the sun was half declined."

There is no evidence which I have seen that the word evening is in the scriptures ever applied to the portion of time immediately succeeding midday; but there is evidence that it is applied to the latter part of the afternoon, or from three o'clock till sunset.

* "Una fuit ab hora diei nona, nostra tertia pomeridiana, usque ad solis occasum; altera, ab hora diei ultima, cum sol occidit, usque ad noctis principium."

I am now prepared to examine some of the passages which are brought to prove that the evening succeeding the day, even every day, is a part of it, and consequently that the evening succeeding the Sabbath is a part of the Sabbath.

One passage brought for this purpose is Lev. xxiii. 27, "Also on the tenth day of this seventh month, there shall be a day of atonement," compared with the 32d verse, "In the ninth day of the month at even." It is said that the evening preceeding the day of atonement is called the evening of the ninth, whereas if the day had begun at sunset, it would have been the evening of the tenth.

This difficulty is at once obviated by keeping in mind the two evenings; the first commencing at three o'clock and terminating at sunset, the second beginning at sunset and extending till nine o'clock, or through the first watch of the night. The ninth day at even therefore was the ninth day before sunset. When the ninth day closed, the tenth day, or day of atonement commenced according to the commandment,—“from even to even shall ye celebrate your Sabbath.” It should not be forgotten that every day, according to the Jewish reckoning, began and ended with an evening. It began with the second and ended with the first.

Another passage is Exod. xii. 6, "And ye shall keep it, (that is the lamb) until the fourteenth day of the same month; and the whole assembly of the congregation shall kill it in the evening." It is said "if the fourteenth day began at sunset, then the evening would be the evening following the thirteenth, and the first day of unleavened bread would be the fourteenth day. But it was the fifteenth day." This reasoning is also set aside by the consideration of two evenings. The passover was killed on the fourteenth day at even, or between three and six o'clock P. M.; and the next day commencing

at sunset would be the fifteenth day, or first day of unleavened bread.

Another passage is Matt. xxvii. 57, "When the evening was come, there came a rich man of Arimathea named Joseph, who also was Jesus' disciple. He went to Pilate and begged the body of Jesus." It is affirmed that if the Sabbath "had begun at sunset, Christ's prediction must have failed that he should be three days and three nights, or a part of three days (according to the Jews' manner of reckoning) in the heart of the earth, or in the tomb." A recollection of the two evenings will at once remove the difficulty in question. It was after the first evening had commenced, and probably not long after the death of Christ, when Joseph came to Pilate; as Pilate had not heard of his death and marvelled that he expired so soon. As therefore Joseph obtained the body soon after the commencement of the first evening, there would be time to put it in the sepulchre before sunset, though as I shall have occasion to observe hereafter, the approaching Sabbath accelerated the funeral solemnities.

Another text adduced to show that the evening succeeding the Sabbath is a part of it, is John xx. 19, "Then the same day at evening, being the first day of the week, when the doors were shut," &c. It is claimed that the evening after the Sabbath is spoken of as being a part of it. But whether the evening in this passage means the first or second evening, does not, for certainty, appear from the circumstances stated. One of the evangelists, it is true, says it was toward evening, and that the day was far spent, when Christ and the two disciples went in to tarry, on the road to Emmaus. But a similar phraseology is used by Mark vi. 35, in reference, as has been shown, to the first evening. And if the first evening be meant, then the meeting of the disciples was

before sunset, and consequently the passage furnishes no argument that the evening after the Sabbath was a part of it. But if the second evening should be thought to be the one referred to, the argument derived from the passage may be removed by the consideration that the apostle John, as he wrote his gospel after the destruction of the Jewish polity and for the benefit of the whole Roman empire, is supposed to have used sometimes the form and division of time in use among the Romans, who began their day at midnight. As evidence of this fact compare what Mark and John say respecting the time of Christ's crucifixion. Mark (xv. 25) says, "It was the third hour and they crucified him." John (xix. 14) says, (and the declaration was made before Pilate delivered Jesus into the hands of the Jews) "It was the preparation of the passover, and about the sixth hour." If John's division of time was the same as that of Mark's, it would be impossible to reconcile them; since according to Mark, Christ was hung upon the cross more than three hours before he was delivered up to be crucified according to John. But upon the supposition that John followed the Roman division of time, the accounts are easily reconciled. It was six o'clock A. M. when Pilate brought Jesus forth, and sat down upon the pavement; and it was the third hour or nine o'clock A. M. according to Mark when he was suspended upon the cross. The events which took place in the meantime would probably require the space of three hours. Now upon the supposition that John followed the Roman mode of reckoning time in the passage under consideration, it furnishes no evidence that, according to the directions which God gave to the Jews respecting the Sabbath, or even in the opinion of John himself, the evening after it made a part of it. In this case he was in the same situation with a man in this country who keeps

Saturday night. While *his* Sabbath ends at sunset, in accommodation to the custom of others, he speaks of the evening after the Sabbath, as if it belonged to the day. Thus nothing is more common than to hear such an one speaking of what he did or where he went on the evening of the Sabbath, or Sabbath evening. But to infer from this phraseology, that he considered Sabbath evening holy time, would be as unwarrantable as to infer that a man believed the sun rolled round the earth merely because he spoke of his rising and setting.

In connexion with these remarks, I would take notice of an argument in favor of Sabbath evening, derived from the practice of the primitive Christians, who, it is said, used to meet for the celebration of the Lord's supper on that evening. That such may have been the fact will not be denied; but it is doubted whether any such fact can be found in the records of the New Testament. It is indeed said of the disciples at Troas, (Acts xx. 7) that they came together on the first day of the week to break bread. What part of the day it was their intention to break bread does not appear. But the fact is, that bread was not broken at that time, on any part of the Sabbath. Paul on this occasion was preaching to the church, and continued his speech until midnight. After this he raised the young man to life, who had fallen from a window. After all this had passed, and the people had returned again to the chamber of worship, the apostle broke bread or administered the Lord's supper. Now allowing that the Sabbath included the evening after the day, and extended until midnight, still it did not embrace the time in which the sacrament of the supper was administered. This was not done till sometime after midnight and consequently not till after the Sabbath was past, even in the opinion of all. Nor do I recollect any

instance, except the one now referred to, at Troas, in which it is positively certain that the disciples of Christ were ever assembled for public worship on Sabbath evening. And this, it should be remembered, was not an ordinary occasion. The great apostle himself was with them, ready to depart on the morrow; and so interesting was their meeting that they continued it not merely through the evening but until the very dawn of the next day. But though there be no evidence from the scriptures that the primitive Christians were in the habit of meeting on Sabbath evening for religious worship, it is not unlikely that they did so. Sabbath evening has ever been considered an evening very favorable to the holding of religious meetings. Labor is not expected of servants and domestics, nor usually performed by any, even if they keep Saturday night. Besides, people are then generally dressed in their better apparel, and therefore can attend meeting with less exertion and sacrifice than on other evenings. But if it could be made to appear that the apostles and primitive Christians met every Sabbath evening for religious worship, it would not, that I can see, furnish a shadow of evidence that they considered it holy time. Within the limits of my acquaintance, people who keep the evening before the day, are as much, if not more, in the practice of attending meetings on Sabbath evening, than those who keep the evening after. The writer of this article has attended a religious meeting on Sabbath evening, with a few exceptions, for more than twenty years; and yet he never dreamed that he was thus furnishing evidence of his belief that this evening is holy time.

Leaving the argument from Scripture, it is claimed in favor of the observance of Sabbath evening, that it is better calculated to promote the spiritual good of men. This argument, I think must be founded on the

presumption that Sabbath evening is better remembered and kept than Saturday evening. It is indeed to be deplored that some who profess to keep Saturday night allow their business to drive them into their Sabbath. And it is a matter of equal lamentation that some who pretend to keep Sabbath night give and receive visits on that evening, as frequently perhaps as any other evening in the week. Without entering into a minute consideration of all that has been said on this part of the subject in favour of Sabbath night, I must be allowed to express my conviction that, as a general fact, those who keep the evening before the day, spend more time in religious duties than those who keep the evening after. I have already remarked that those who regard Saturday evening as holy time, usually spend Sabbath evenings in religious worship. It may therefore be presumed that they spend it, thus far, as devotionally and as much to the promotion of their spiritual good as those who actually deem it a part of holy time. In addition to this, they devote Saturday evening, more or less, not to say exclusively, to the duties of piety, while those who differ from them are engaged as usual in their secular concerns. Taking all these things into the account, it is believed that Saturday evening is as favorable to the growth of grace and the promotion of vital godliness as Sabbath evening.

Having examined the principal arguments urged in favor of the observance of Sabbath evening, it will be my object now to establish the opposite opinion. This I shall attempt to do, *first* from the testimony of the Scriptures; and *secondly* from the testimony of writings uninspired.

The Scriptures furnish testimony on this subject. We quote first Levit. xxiii. 32. "From even to even shall ye celebrate your Sabbath." This passage furnishes direct and positive proof that the Israelites began the tenth day of atone-

ment, and by parity of reasoning, unless this can be proved to be an exception, all their other days at even. It has I know been said that "from even to even," includes both the evening before and the evening after the day. It is a sufficient refutation of this opinion, that the Israelites were required to keep but one day sacred, and that was the tenth. If the words "from even to even," included more than one day, or twenty-four hours, then they were required to keep holy a part of another day besides the tenth, which is inconsistent with the whole testimony of the scriptures on this subject.

It has also been thought by some that the passage now under consideration implies an exception to the customary mode of beginning time; since if the other days of the Israelites began at even it was unnecessary to be thus particular in this instance. But the ground of this particularity is to be sought not in their ignorance of the time when the tenth day, or day of atonement would commence; but in their unwillingness to keep it holy. It is well known that they were prone to profane their weekly Sabbath; but it was probably foreseen by him who gave them this commandment that they would be still more prone to profane this occasional one. Hence, in the context, they are repeatedly prohibited from doing any labor on this day, and lest they should clip from the ends of it, as many do from the Sabbath at the present day, he reminds them when to begin, and how long to keep it. As if he had said, "It is not enough to keep a part of this day merely; the whole of it must be sacredly observed. You must begin in the ninth day, at even, or at the termination of the ninth day, and continue the observance one day or until evening returns again."

Another text which we quote in proof of the observance of Saturday evening, is Neh. xiii. 19, "And it came to pass when the gates of

Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath." To invalidate the argument derived from this passage, it has been said that the gates of Jerusalem were darkened *before* the Sabbath, and therefore, the Sabbath could not have begun at sunset. It should be remembered, however, that there were high mountains on the west of Jerusalem, which concealed the sun from the inhabitants of that city before it was hid from the inhabitants of the region generally. It was after Jerusalem was overshadowed by these mountains that Nehemiah ordered the gates to be shut, even while the sun was still shining in some other places, and before the Sabbath was actually begun. This is no fancy of mine. It is the opinion of the critics and commentators. Take the learned Pool's opinion as a specimen of the rest.

"Then began the solemnity of the Sabbath, Lev. xxiii. 32, viz. when the sun had verged to its setting, a little season only before the Sabbath, because he was sooner hid from their sight on account of the opposite mountains."*

If then Nehemiah ordered the gates of Jerusalem to be shut as they began to be darkened by approaching night, does it not afford strong presumptive evidence that, in his day, the evening before the Sabbath was considered as holy time.

Another passage is found in the prophet Ezekiel, xlvi. 1, 2. "Thus saith the Lord God, The gate of the inner court that looketh towards the East shall be shut, the six working days, but on the Sabbath, it shall be opened, and in the day of the new

* Tunc incipiebat Sabbati solemnitas, Leviticus xxiii. 32, i. e. cum sol vergeret ad occasum tempestive admodum ante Sabbatum; quin sol propter adversos montes celerius illorum conspectui occultabatur."—*Pool in loco*.

moon it shall be opened. And the Prince shall enter by the way to the porch of that gate without, and shall stand by the posts of the gate, and the priest shall prepare his burnt-offering and his peace-offerings, and he shall worship at the threshold of the gate, there he shall go forth:—but the gate shall not be shut until the evening.”

Here it is expressly declared that the gate of the temple should be shut during the six working days; and open on the Sabbath and on the day of the new moon. Now, let it be remarked, that this gate was shut at even, at which time the Sabbath or feast day ended, and the six working days began. And if the Sabbath ended at evening, it must of course have commenced at evening, which is the point to be proved.

In proof of the same point, we refer to Mat. vii. 16, “When the even was come, they brought unto him many that were possessed with devils; and he cast out the spirits with his word, and healed all that were sick.” The evening here spoken of must have been the second evening, as Mark and Luke, both of whom record the fact, tell us, it was at the setting of the sun that the sick were brought to Christ. But why were not the sick brought to Christ before sunset? Why, but because being Sabbath, it was contrary to the tradition of the Jews to heal on that day? Hence they repeatedly complained of Christ for doing this. In proof of this assertion, hear the Evangelists. Mat. xii. 10, “And behold there was a man who had his hand withered, and they asked him saying, Is it lawful to heal on the Sabbath? that they might accuse him.” Luke xii. 14, says, “And the ruler answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work; in them therefore, come and be healed, and not on the Sabbath day.” John v. 16, says, “And therefore did the

Jews persecute Jesus and sought to slay him, because he had done these things on the Sabbath day.” Also 18 v. “Therefore the Jews sought the more to kill him, because he had not only broken the Sabbath, but said that God was his Father.” From these passages, is it not plain that the Jews considered it wrong and a violation of their law to attend to the healing of the sick upon the Sabbath; and consequently that the influence of their rulers would naturally be exerted to prevent the sick from being brought to Christ while the Sabbath continued? But this influence of their rulers would cease to be exerted after the close of the Sabbath. It evidently did so, after the setting of the sun, as the people then brought their sick to him, without any fear or restraint, from any quarter.

But it has been said that the Jews did not, after all, deem it unlawful to heal on the Sabbath; and in support of this opinion, it is affirmed that the elders requested Christ to heal the centurion's servant on this day. After close investigation, I am unable to find any evidence of this fact. Luke, it is true, tells us that the elders besought Christ to heal the centurion's servant. But it is contended by some able commentators, that the centurion mentioned by Luke is not identical with the one mentioned by Matthew. If so, there is not the most distant hint, that the request of the elders was made on the Sabbath. And even allowing the centurions to be the same, I can find no evidence that the centurion's servant was healed on the Sabbath. The mere fact that it is narrated in connexion with the healing of Peter's wife's mother (and this is the only appearance of evidence in the case) proves nothing; since the proximity of events, as might be shown in numerous instances in the Evangelists, is not according to proximity of narration.

Luke xxiii. 54, is a passage too important to be overlooked. “And that day was the preparation, and

the Sabbath drew on." The word here translated "drew on," literally, and in its original signification means to dawn, or enlighten by the removal of darkness. But this cannot be its meaning here. For, in the first place, the Sabbath dawned soon after the burial of Christ, which could not have taken place till toward the setting of the sun. Secondly, the Sabbath dawned at the close of the preparation. When the preparation ended, the Bible nowhere informs us; but Josephus and other writers on Jewish customs, say it began at three o'clock P. M. and ended at sunset. At this time there could have been no dawn in the literal sense of the word. If any should still think that the word is to be understood literally, and that it refers to the rising light of the coming day, they should be reminded that there is no dawning at midnight, the time when those who keep Sabbath evening usually begin the day. Besides, it is not said in the verse under consideration that the Sabbath was *about* to dawn, but that it had dawned. The word translated "drew on," is in the past tense, (επεφωσκει) dawned.

Whatever idea therefore be attached to it, it was something that had begun to take place. But though, as I have remarked, the word, in its primary meaning, signifies to dawn, or make light by the dissipation of darkness, yet it is sometimes used to denote the beginning of a thing, as in English, the dawn of life denotes the beginning of life, and the dawn of reason the beginning of reason. So, in the passage before us, when Luke tells us that the Sabbath drew on, or dawned, his meaning is, that it had then just begun. If then the Sabbath began soon after the body of Christ was laid in the grave, and at the close of the preparation, does it not prove conclusively that the evening before, and not the evening after belonged to the day?

The *haste* manifested in the crucifixion and burial of Christ is a proof

that the Sabbath was nearer than midnight. John says, xix. 31, "Because it was the preparation, that the bodies should not remain upon the cross upon the Sabbath day (for that Sabbath was an high day) besought Pilate that their legs might be broken, and that they might be taken away." 41 v. "Now in the place where he was crucified, there was a garden, and in the garden a sepulchre. There laid they Jesus, therefore, because of the Jews' preparation, for the sepulchre was nigh at hand." Why did the Jews request that the legs of the Saviour and of the malefactors might be broken? To hasten their death, that they might be taken from the cross before the Sabbath. But if the Sabbath did not begin till midnight, why this haste? There were no less than eight or nine hours before its arrival. Why too, was the body of Christ put into the sepulchre that was in the garden where he was crucified, which was new, and in an unfinished state? Because it was, "nigh at hand." They had not time it would seem, to convey it elsewhere. But if the Sabbath did not begin till midnight there was no need of this haste. Since the Saviour died at three, P. M. there was abundant time to have conveyed his body to any burying place in Jerusalem. It will not be said that the Jews by this haste wished to avoid the darkness of the approaching night: for those whose opinion I am opposing say that Christ was not buried till after sunset; at which time it was as dark or more so, (since it was full moon,) than at any time before midnight. To me, it seems impossible to account for the haste discovered in the crucifixion and burial of Christ, but upon the supposition that the Sabbath began at sunset.

To the passages already adduced, we add another, Mat. xxvii. 62, 63, 64. "Now the next day, that followed the day of the preparation, the chief priests and pharisees came to-

gether unto Pilate, saying, Sir, we remember that that deceiver said while he was yet alive, After three days I will rise again. Command, therefore, that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead, so the last error shall be worse than the first." When, I would inquire, did the chief priests and Pharisees go to Pilate beseeching him to secure the sepulchre? Was it, on the evening of the day after his crucifixion, or not till after the night had passed away? If the former—then the Jewish Sabbath began with the evening before the day, since they came to Pilate on the next day that followed the preparation. If the latter—then the chief priests and Pharisees, with all their fear lest the disciples should steal the body of Jesus by night, left the sepulchre at least for one night, unsecured and unguarded without any conceivable reason for such neglect. "To have delayed" (that is, to guard the sepulchre) says McKnight, "till sunrise would have been preposterous, as the disciples might have stolen the body away during the preceding night."

Thus far the testimony of the scriptures.—We pass secondly to the testimony of writings uninspired.

And here time would fail me to make extracts from all the writers on Jewish antiquities, who have given their testimony to this point. A very few must suffice.

Calmet says, "The Hebrews began their day in the evening, the Babylonians at sunrise, the Romans at midnight."

Josephus, in the fourth book of his wars, informs us that a tower was erected, in which one of the priests stood and gave signal beforehand with a trumpet, at the beginning of every seventh day in evening twilight, and also in the evening when the day was finished, as giving notice

Vol. II.—No. V.

30

when the day was finished, and when they were to go to work again."

Jahn, in his *Archæology*, says, "The Hebrews, in conformity with the Mosaic law, reckoned the day from evening to evening." Every commentator on the Bible without exception, so far as I know, expresses the same opinion.* Now it should be remembered; that these commentators were under no temptation to force the scriptures from their obvious meaning, in order to make them speak a language in conformity to their own practice; for their entire practice, I believe, has been to keep Sabbath evening as holy time. "It must be owned," says McKnight, "that our Sabbath is not precisely the day of the week, which the primitive Christians observed as their Sabbath. Their first day of the week, and consequently their Sabbath, began on Saturday evening, at sun-setting."

How, I ask, can any historical fact be proved? How, for instance, can you prove that there was ever such a sport among the Romans as was denominated the "shows of the gladiators?" If every writer of Roman history is found to declare the fact, and to relate many circumstances respecting the manner of its performance, would not the fact be considered as established? Now setting aside the Bible, let us inquire what evidence there is, that the Jews began their Sabbath at evening? All their own writers, in the first place, assert the fact; and the assertion

*Pool, I am sensible, has been claimed as an exception. I have consulted him, with a view to ascertain his opinion; and find it in accordance with the opinion expressed already on the passage in *Nehe-miah* xiii. 19.

On *Lev.* xxiii. 32, he says, "Hebraei a sole occaso diem incipiebant."

On *Mat.* viii. 16, his note is "Addit Marius, cum Sol jam occidisset, exiissetque jam Sabbatum quod finiebatur vespere, sive sole occidente. Dum Sabbatum adesset, duxerunt illicitum aegrotos sanare."

is followed with corresponding practice. Dispersed, as they now are, over the whole earth, they unite in beginning their Sabbath at sunset, or as some of the Rabbins assert, the sun half an hour high. Nor is there the least intimation, from any quarter, that their practice, in this respect, has ever been changed.

Other writers, also, best acquainted with the customs and practices of this nation, unite in their testimony to the same fact. There is not, to my knowledge, a single exception. Now, the Bible out of the question, was any historical fact ever better supported than this? The Bible, I acknowledge to be of supreme authority. If it be obviously and decidedly opposed to the fact in question, it ought certainly to be rejected. But is it thus opposed? Let the whole host of commentators, of whatever name or sect, decide. Here allow me to refer to the supposed origin of the practice of observing Saturday evening as holy time in New-England. When our forefathers left their native country, they kept, as is believed, Sabbath night. For this is the night uniformly observed by all the churches of England and Scotland, whether they be dissenters, or of the establishment. But the first information we have of their practice relative to this subject is, that they were strict in the observance of Saturday evening. How is the change to be accounted for? On coming to this country, they determined to divest themselves, as far as possible, of the rites and practices of the church in which they had been educated, and come unprejudiced to the naked Bible and form a church whose principles and practices should be according to its perfect model. Hence originated the observance of Saturday evening as holy. The custom of beginning the day at midnight is derived from the Ro-

mans, and finds not a particle of support in the oracles of God.

This our forefathers doubtless perceived, and therefore rejected it, at least so far as it regarded the Sabbath. Being still in subjection to the mother country, they reckoned their civil days as before.

The Bible, then, so far from militating against the historical fact, that the Jews kept the evening before the Sabbath as a part of it, has proved the very source from whence the fact has been obtained.

There are some who claim that the evening succeeding the Sabbath is holy time not because the Jews kept the evening after the day, but because they suppose that under the gospel dispensation, there is not only a change of the day, but a change as to the time of beginning it. Their idea is, that as the Sabbath is now kept in commemoration of Christ's resurrection, it ought not to commence, till after that event took place. In reply to this, I would say, in the first place, that it is perhaps impossible to determine the precise time when Christ arose. In the second place, I would say, if it could be determined, there is no reason why the Sabbath should begin at that particular time. A whole day is set apart to commemorate the event of Christ's resurrection. But of what consequence is it whether that event happened at the beginning, or in the middle, or at the close of that day? Who ever thought it important to a right celebration of the independence of our country, to begin the celebration at the precise time of day that the Declaration was made?

Of all that we have said, this then is the sum—that the Jews began their Sabbath at sunset, and ended it at sunset,—and that as we keep the first instead of the last day of the week, our Sabbath consequently begins where theirs ended.

INVESTIGATOR.

RELIGIOUS CONSIDERATIONS ON THE
APPEAL FROM GREECE.

THE country whence now issues the voice of a distress of nations never exceeded, has filled a larger space in this world's history than all the universe beside; and for this great reason,—that in the earliest era, it suddenly possessed itself of the intellect of man and has ever since controlled its direction. Situated on a Mediterranean sea and Archipelago which filled the land with sea ports and gave the passage way from the Pillars of Hercules to the remotest shores of the Euxine—upon a soil eminently fertile, mountainous in large sections, and healthful—in the temperate zone—under the fairest skies,—the Greeks first gave themselves to commerce and literature, and created the impulse of all the civilization the earth has ever enjoyed, not attributable to Christianity.

To Greece, Italy owed its rise from barbarism:—her colonies planted science and the arts where grew up imperial Rome. She excelled in severe as well as polite learning;—from her sprung the men who, outliving the mortal influence of twenty centuries, hold to this hour the mastership of our schools.

“The Greeks seek after wisdom.” Commerce made improvement easy; genius was in the blood; and the best knowledge, that from heaven excepted, in all subsequent times has been translation from the works of a few republics on the shores of Asia Minor. Their tongue became the vehicle of universal thought; and in the second series of revelations God made choice of it as his everlasting language to mankind. The New Testament of our Lord and Saviour Jesus Christ in Greek is God's very letter to our race, protected by the concluding commination of the Apocalypse.

From this people, stationed by divine providence as in the very passes

of Asia, with the keys of all the sciences, on the high road from Rome to Babylon, our Lord composed the first Gentile Churches, and made their great cities the beacon-lights for the sudden illumination of the universe. The period of darkness was long from the deluge to the crucifixion: the gospel was destined to immediate success, and in a short age of miracles the most remote tribes were to hear in their own language the wonderful works of God, and to put the first preachers to the test of healing the sick and raising the dead.

The transmission of saving light was to be comparatively sudden as the lightning which shines at once upon both extremities of the horizon. That it might become so, our Saviour plants his seven churches in Asia, and omitting the church at Jerusalem, soon to be rooted out, he sends his epistles to Corinth, Ephesus, Colosse, Thessalonica, and fills the thousands he had converted by the ministry of the apostle Paul, with knowledge and love for the souls of men. Upon the Greek churches fell the gift of tongues; and in one century so many preachers issued forth, that from Britain to India the riches of the grace of our Lord Jesus Christ were manifested to the heathen.

Soon our ancestors, who were involved in the most brutish superstition—whose bloody Druidical sacrifices of their fellow-men were only surpassed—if surpassed—by what took place twenty years ago in the Pacific islands before visited by a Christian mission—our ancestors had teachers instructed by the revelations of St. John in Patmos, and were led by examples in the seven churches to be faithful unto death. The cities of Greece, desecrated for a thousand years by the foulest rites, were cleansed by the knowledge of Christ and him crucified, and their sacrifices to devils became quite abandoned, when the seat of the

world's empire was attracted nearer to the world's centre, and the imperial rescripts issued not from Rome, but from Constantinople. Here at Athens and Corinth, where St. Paul had preached, where only statues, painting, poetry, architecture, geometry, all science and every art were developed in perfection, the doctrines of the cross cast comparative contempt upon the inferior engagements of the immortal soul:—redemption and eternity became the themes of the common people—however the philosophers scoffed—and out of despised prayer meetings there went forth a giant spirit destroying the craft of the richest temples.

How many souls then went to heaven from those sites to which the providence of God in this day so signally turns our eyes, the songs of eternity may tell. But now a dark star gains the ascendant—the simplicity of the gospel in those Grecian churches is spoiled by philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. Our Lord Jesus having foretold by St. John, that his rule of the churches should be a moral government, a government of motive, of reward or penalty, according to good behaviour, and not according to miracle, removed one candlestick after another from that spot, where Antipas and other faithful martyrs had been slain, and the darkness gradually shut in upon the eastern hemisphere at about the same period that the papacy in the western took its seat in the temple of God, and blasphemously showed itself that it is God. A season of progressive degradation in the churches of the east followed. The grossest superstitions clouded the public mind: practices the most licentious or absurd have either been not inconsistent with religion or actually its very outward garb. Upon that field of deterioration, no reform has ever lighted, no

voice of a Luther been heard, nor even so much of the plain gospel of Christ been spoken as our Parsons, and Fisk, and King, have uttered on the plains of Asia. But as if to fill up the measure of our obligation to that country—instinct with intellect, we providentially owe our reform to it; for at the era of the fall of Constantinople, in the year 1453, many learned Greeks suddenly passed into Europe, bearing with them volumes which the Goths and Vandals had heretofore despised. Their language and literature suddenly charmed all men of thought. They ingrafted their polish and love of letters upon the strong Vandal, Celtic, or Gothic sense of Europe of the middle age; and themselves fleeing from the chains of the Saracens cast the noblest enchainment over the hosts who greeted the learned fugitives. They put all men into bondage to their knowledge—the only pure and heaven-born bondage—which indeed is perfect freedom. One book they brought with them, known not to one of a thousand of the priests of that dark time. It was a Greek Testament—something in the very form and letter in which our Lord Jesus Christ put the knowledge of the kingdom of heaven. This little leaven fermented—men read—and as a bishop exclaimed in those days, either this is not the word of Christ or we are not Christians—the errors of the Romish hierarchy, the low state of morals, the slavery of passive obedience to kings, the delusions which the devil practices where darkness reigns, upon men's bodies and souls became apparent, and suddenly men began to walk because they had the light, and no scholar pretended to pre-eminence who did not learn the language of these exiles, and know the Greek, the everlasting standard of orthodoxy.

In connexion with this divulgement of true learning, two events were, in the machinery of God's

wonders, surprisingly contemporaneous—the discovery of the art of printing and the discovery of America,—the one bestowing the instrument of an almost infinite perfectibility in intellect; the other an almost infinite field for increase in numbers and happiness of mankind.

Printing, four centuries of whose progress scarcely give the calculus by which to multiply its power, which is destined, in the production of tracts and bibles, to lift eight hundred millions of human beings, replaced on the earth three times in a century, up into the knowledge of the Eternal God, and Jesus Christ whom he hath sent, began then to speed the stream of knowledge from ancient seats of mental, and religious power.

Luther, Melancthon, and Calvin, drawing their munitions from the Greek Testament, first set this enginery in motion;—and as our race spread outward upon this new-born continent, their reformed religion came with it, or rather chose this asylum.

Mean while, what remained of Christianity in the East *stood it out* with the brute force of Mahomedanism; and when it could do no more, it bowed to exaction, insult, and martyrdom. And so while our parent puritan churches have shot into these fair republics, it has there lived a panting, prisoned subject of the cruellest oppressor, that ever stamped upon a victim. Beaten into the earth, it has become earthy; neighbour to the Turk ever proud of burning the libraries of mankind, it has become ignorant; in the progress of dark centuries, it has become superstitious—and one trace of freedom and real piety seen upon its face draws the moslem sword to its throat. Yet in its nature, it is free; and it clings to the Greek testament, and will not let it go, or exchange it for the Koran to gain the renegade honours of the men, who, lost to humanity, live by homicide and des-

potism. And so Christianity existed, and the Greek,—while God achieved for us a happy independence.

But at length the echo of our blessedness was joy to those captives. The thrones of Europe which have held the Turk an ancient ally, were shaken in the strife of free opinion, which like a gulf stream is destined to beat from this continent upon every enslaved land; and at last, watching a most auspicious season, the captive attempted to get up: his oppressor seemed grown old, and in a moment of desperation it was sworn that Greece should be free. Since then all Europe has had its eye upon the conflict; it is only my present purpose to speak of its miseries. But who can tell of them? I cannot—Oh! no—not in this place—of the venerable patriarch of a religion which stretches from St. Petersburg to Corinth hung up at the door of his own cathedral—of men and women and little children enduring—but silence in this land of morals could not muse of the atrocities; and we seem to touch upon the day of judgement, since heaven has permitted human nature to sink to the depths of their commission.

And all Christian Europe has looked on, and chiefly criticised the poor struggling captive. Every error and sin has been exposed and laid to the account, not of the tyrant who caused, but to the maddened being who, starving, ruined, with murdered parents, wife, and children, turned pirates in despair. Has any monstrous insanity of crime ever come over any portion of these Greeks without its flaming in sunlight?—(none ought ever to excuse them)—but who has ever heard much of the crime inherent in the Koran and Mussulmans—that slavery to all not converts, and murder to work their conversion, are well-pleasing to the Invisible? Blasphemy against the Highest! Yet in this land we have heard that the Greeks are as

bad as the Turks ; that is to say, you have only to reduce an immortal mind to total madness, and you may then innocently make it your everlasting beast of burden.

For seven years, slender hope has all the Christian world offered to these, our fellow men, until at last by a *mistake* in the battle of Navarino, a mistake overruled by the Prince of the kings of the Earth, rapine and murder find a momentary cessation; and it suddenly seemed as if the whole of Greece was to be opened to our free institutions and our reforming religion; and to become their tongue to other land. Again, the expectation is hope deferred, and it remains for us to hang in prayer and dependence upon the Almighty.

But it is reasonably asked—What can Americans do in this conjuncture? Is this a mere drama, which God passes before our eyes to instruct only, without calling us to act? Verily, not. We can shew some sympathy. We can obtain the favour that when the ear of Greece hears of America, it shall bless us—because we deliver the poor that crieth, the fatherless and him that hath none to help him. The blessing of him that was ready to perish may come upon us, and we may cause the widow's heart to sing for joy. We may be the almoners of Jehovah. Commerce which has gone out upon the four winds of heaven, to gather into our metropolis the riches of the earth, and has come back successful from the venture—has also brought this bleeding, starving stranger to our doors, to ask for balm and bread—and our surplus wheat turned into whiskey, and our moth-eaten garments shall be witness against us, and eat our flesh as it were fire, if we pass over on the other side from this call.

We cannot plead that the misery is too distant—for our commerce may carry our relief more speedily than upon camels. We cannot say that our means are needed at home,

where pauperism is too frequently only the token of intemperance and vice. Think you, was there no poverty in the streets of Corinth when the Apostle Paul carried up money to the poor saints at Jerusalem? We cannot say, it is of no use, and others will help them. Of no use to clothe and feed that faltering woman, whose only home is a scorched olive tree, and whose food is grass? Who will say it? And would we yield the delightful beneficence to another, where is he? The sufferer has stood six years in that open field, since her husband resolved on freedom, and who will run to her help—if we cast not to her the crumbs from our table?—Ah! some sympathetic heart will cry out, these are moving scenes; but human misery never grew to this magnitude. Would that it were untrue! Ask the eye-witnesses—ask the recently returned philanthropists—ask the missionary,—who from another continent sent us the supplication of Greece.—Would you give an advance in the scale of being to the whole world of Asia, now by a tribute of humanity, help the starving Greeks to food—and by disinterested kindness, you will implant a moral principle in those straits of the eastern world, on which you can ingraft your schools—your republican governments—your improved legislation—your mechanical inventions. Let these free States fail now in obeying the voice of the plainest humanity, and I leave it, not to a Grecian, but to an American sense of what is fit, to fix the name upon our nation, which we shall deserve to carry till the millennium bring in mutual forgiveness, and efface the records of a thousand years of shame and wrong.

My stronger motive bears upon the church. If we pray to have the millions of Greece converted, let us now give them a crust of bread to that cup of cold mountain water which else must be their only solace. If we want congregations for the American missionary—and I verily

believe they are the destined instruments of the conversion of that beautiful country, let us strike a note which all flesh shall feel; and as we elucidate the doctrine of an Incarnation, let us prove our fellow-feeling for all flesh. And such an example of philanthropy may at last stir the few relics of human nature, lying at the bottom of the soul of the Turk; and to him we may do good, for whom, as for all other of our enemies—ours, because enemies of the human race—we only pray and offer peace, through the blood of reconciliation.

Let the churches of this country fail to do their duty on this memorable occasion, and they may go and preach the logic of Christianity by a thousand tongues; but will they not appear deficient in its practice, or its wisdom, or its common humanity?

But why press motives upon Christians? Christians, without whom every philanthropic effort at home languishes—without whom the world in our streets cannot erect itself a hospital. Yes, it will be, it is so already, that our missionary is greeted and heard and loved, because ours—because Greece, grateful for the sympathy of a little kindness—unused to any—multiplies our ship load of provisions by a thousand hearts and holds up both hands in thankfulness to heaven.

CHARACTER OF CALVIN.

JOHN CALVIN, the celebrated reformer, was born at Noyon, a city of France on the 10th July, 1509. At an early age he gave indications of distinguished intellectual endowments, and through all the stages of his education made very rapid progress in the acquisition of knowledge. As he exhibited in his whole deportment an uncommon degree of piety and moral virtue, he was early devoted by his parents to the service of the Catholic church. But his almost intuitive apprehension of the corrup-

tions and errors of that church soon led him to renounce the tonsure for the study of the civil law. Light was now beginning to dawn upon the world, after a night of centuries. In Germany, the intrepid Luther had commenced his attack upon the prescriptive and exorbitant claims of the papal power. In Switzerland, France, and England, a few undaunted souls had arisen and resolutely espoused the cause of religious truth and freedom. At this important crisis in the most valuable interests of men, the enlightened and efficient mind of Calvin did not sleep. At the age of twenty-three, having become firmly established in those views of religion, now embodied in his Institute, he renounced the profession of the law, and devoted himself exclusively to the interests of the Protestant cause. Calvin was peculiarly qualified to act at the time and in the scenes he did. Luther had gone before. Possessed of a harsh and impetuous temperament—a reckless energy of soul, he convulsed, agitated, roused, the sleeping elements of society—stirred up the public mind to active and independent investigation. Hence, when Calvin came upon the stage, the whole mass of intellect about him was in a state of bold inquiry, of perilous agitation. An impulse had been given to society: it required the hand of a master to regulate the motion. The storm had been raised: some presiding energy was needed to controul its rage, or it would have spread over the dearest interests of men entire and unlimited desolation. Calvin was the man for this delicate and difficult task. God raised him for the work. He was calm, intellectual, collected. He had outstripped the world in the discovery and development of truth. As an expositor of the Scriptures he was sober, spiritual, penetrating. As a theologian, he stands in the very foremost rank of those of any age or country. His Institutes, composed in his youth, amidst a pressure of duties and the

rage and turbulence of the times, invincible against every species of assault, give him indisputably this pre-eminence. As a civilian, even though the law was a subject of subordinate attention, he had few equals among his cotemporaries. In short, he exhibited in strong and decided development, all those moral and intellectual qualities which marked him out for one who was competent to guide the opinions and controul the commotions of inquiring and agitated nations. Through the most trying and hazardous period of the reformation, he exhibited invariably a wisdom in counsel, a prudence of zeal, and at the same time a decision and intrepidity of character which were truly astonishing. Nothing could for a moment deter him from a faithful discharge of his duty—nothing detrude him from the path of rectitude. When the very foundations of the world seemed to be shaking, he stood erect and firm, the pillar of the truth. He took his stand between two of the most powerful kingdoms of the age, resisted and assailed alternately the whole force of the papal domination—maintained the cause of truth and God against the intriguing Charles on the one hand, and the courtly and bigotted Francis on the other. The pen was his most effectual weapon; and this was beyond the restriction or refutation of his royal antagonists. Indeed, on the arena of theological controversy, he was absolutely unconquerable by any power or combination of powers which his numerous opponents could bring against him. He not only refuted and repressed the various errors which sprang up so abundantly in consequence of the commotion of the times, and which threatened to defeat all the efforts which were making for the moral illumination of the world, but the publication of his *Institutes* contributed to a wonderful degree to give unity of religious belief to the friends of the reformation, and, of course to mar-

shal the strength and combine and give success to the efforts of all the contenders for the faith once delivered to the saints.

But time will not allow me to give any thing like a detail of the excellencies of this illustrious reformer's character, or of the invaluable services which he has rendered to society. He was a great and good man. To the full import of the phrase, he may be styled a benefactor of the world. Most intensely, and effectually too, did he labour for the highest temporal, and especially for the eternal interests of his fellow men. He evidently brought to the great enterprise of the age a larger amount of moral and intellectual power than did any other of the reformers. Even the cautious Scaliger pronounces him the most exalted character that has appeared since the days of the apostles, and at the age of twenty-two the most learned man in Europe. And the immediate influence of his invincible mind is still deeply felt through the masterly productions of his pen, and will continue to be felt in the advancement of the pure interests of the church until the complete triumph of her principles.

But notwithstanding the noble virtues of Calvin's character, and the imperishable benefits which he has conferred upon the world, perhaps there never has been the man whose name has been the object of so frequent and so gross slanderous imputations as his. Catholic and Protestant, infidel and believer, have often most cordially united in their endeavours to obscure the reputation of this illustrious man. Indeed, Calvin and Calvinism are sounds at which many stand aghast with a species of consternation, as expressions which import something unutterably barbarous and horrible. And it often happens that those who are the warmest in their hatred of him, and most plentiful in their reproaches, have never read a single line of his writings, nor know scarcely a fact of his life. Now

why it is that Calvin has been singled out from the rest of the reformers as a mark for the poisoned shafts of obloquy, is very strange, not to say altogether unaccountable. He was plainly in advance of his cotemporaries in all those moral and intellectual qualities which conspire to form a lovely and dignified character. True, he had some of the harsh features, the irritable and impetuous temperament, and inflexible spirit of the times. Well for the world that he had. How could he have done the work assigned him without some of these severe ingredients in his constitution? Where every thing around combined to crush

him down or thrust him from his course, how could he have stood erect and undaunted for the truth, without something unbending and invincible in his principles and feelings?

Calvin deserves the thanks and not the curses of posterity. He was ardently esteemed by all the good of his own time; and he has since been, is now, and will continue to be esteemed so long as high moral excellence and the stern majesty of virtue shall to any extent be objects of human approbation.

G. S.

Andover, (read at the Anniversary,) 1827.

MISCELLANEOUS COMMUNICATIONS.

DYSPEPTIC HOURS.

SEVERAL years since I was compelled to quit my unfinished studies a desperate dyspeptic. The disorder had grown by neglect in its first stages; it was aggravated afterwards by my efforts to throw it off. I had known too much of health to heed the progress of disease till it had nearly ruined my constitution; and then, when it had brought trembling to my frame and disorder to my intellect, I realized the duty of self-commiseration. Health was now my object: which way should I pursue it? The ploughman is vigorous; the woodman is vigorous; health glows in the face of the sportsman. If sedentariness is debility, activity is alertness and strength.

I determined to exercise. I walked miles before daylight; I sweated with beetle and axe; I waded snows and swamps in the chase; I encountered the elements on horseback. In short, I pursued the sovereign remedy—till the remedy had finished what the disease begun, and I yielded at length to entire prostration of body and mind.

This is the history, I doubt not, of
VOL. II.—No. V.

31

a large proportion of our literary dyspeptics. I know it to be the history of not a few. Under the idea of restoring themselves with exercise, they destroy themselves with hardships. They exercise as though they already possessed an exuberance of the vigour they are endeavouring to acquire, and lay upon an enfeebled constitution what it hardly would have been able to bear in its unimpaired strength. Exercise I do not doubt is a principal thing in dyspeptic debility, but it should be proportioned to the diminished strength of the patient. It should be frequent rather than violent or long protracted. Toil, fatigue, and violence, may impair a sound constitution, but will seldom restore a broken one.

I bid adieu to the seminary with which I was connected, and at the same time to my profession and whatever expectations of usefulness or enjoyment I had associated with it. Decrepitude had come in advance of years, and hopes had perished before experience had proved them to be illusory.

In the hope of benefit from the springs, my friends sent me thither—indifferent to the journey, and averse

almost to life. There is no disease which so entirely paralyzes the soul as dyspepsia, especially in its worst forms and in its last stages. It demonstrates the power of our physical over our mental being, and admonishes the sufferer how grateful will be his release from the body of this death, to hear the image of the heavenly, and be no more conscious of heaviness and pain. It sheds a hue of sickness over the beautiful in nature and turns the sublime into gloom. Nothing was so oppressive to my spirit as the grandeur of the Highlands as I passed up the Hudson; and I looked back upon them in the misty distance behind us, as I fancied I should one day look back upon life—rugged and gloomy and overspread with shadows.

What should I do at the springs—thus I cast my thoughts forward—a solitary, lethargic being, with only a painful consciousness of existence in the midst of gaiety and amusement? How should I endure the idle company and the long day?

To be a spectator of the follies of a place of fashionable resort, to be instructed by its exhibitions of human character and sometimes to sketch them on paper, was my only relief from the tedium of the crowd and my only means of filling up a blank leaf in life.—And such is the origin of a quantity of papers from which I propose a selection under the general title of “dyspeptic hours.”

A FIRST VIEW OF SARATOGA.

“This life, sae far ’s I understand,
Is a’ enchanted, fairy land,
Where pleasure is the magic wand,
That, wielded right,
Makes hours like minutes, hand in hand,
Dance by fu’ light.”

It was near the close of a delightful day in June that I alighted from a full stage-coach in front of “Congress Hall.” Although it was still early in the season, the dust of the little village was alive with the stir of its summer population. The

citizens of the south were already escaping from the sultriness of their homes; and the children of dissipation, tired of the monotony of their wonted frivolities, were flocking hither in pursuit of change; while invalids, like me, drooping with the summer heat, hoped here to brace up their nerves with the tonic waters till the reign of the dog star should be past, and the cool winds of autumn bring vigour to their frames. There were people of all descriptions—moving in the streets, or reclining in the windows, or lounging in the porticos,—and all were smiling in their best dresses and best faces. The scene, in itself cheerful, was heightened to a kind of magic effect by the peculiar charm of the season and the hour. It was the rich decline of a summer’s day, when every floating atom is a particle of gold, and every object in nature, mantled with yellow light, seems reposing in the smile of the setting sun.

The principal stir was at the great houses. Here, amidst gigs and coaches just returning from an afternoon’s ride, came parties of ladies and gentlemen on horseback prancing to the doors; numbers were pacing the long colonades; some were sitting in sociable groups; and some stood apart like solitary statues, musing on the scene, or wrapt up perhaps in their own self-importance; stages with new comers were whizzing through the village, and discharging their dusty inmates at the doors of the different hotels; servants were bustling in with the baggage; friends were bursting forth to welcome friends, and bright eyes were peeping from the windows.

It is a strange thing apparently, that the most discordant feelings of the human heart, and the most opposite conditions in life, instead of separating the different classes of society should bring them together. Thus the poor always congregate where the rich are assembled, and the refuse and miserable throng the

haunts of the gay, as if they delighted to behold their wretchedness in the light of strong contrast. Such is always the fact at places of amusement, and such was the exhibition I contemplated here. It was a kind of synopsis of the whole human family. Yonder was a party in the trappings of fashion, and over the way a group of tatterdemalions; here were the flushed faces of the children of dissipation, and there the pale countenance of the son of disease. There were complexions of all hues; and forms of all dimensions, and statures of all altitudes; and voices of all keys.

I had not yet entered the Hall. It was crowded with company, who were collecting in the large drawing room in expectation of tea. The room was decorated in a fantastical manner with evergreens and flowers, and

the assembly it contained resembled in splendour a Persian court. A circle were listening to a lady at the piano, and the rest were gliding confusedly up and down.—As for me, though there was enough of novelty in the scene to excite my imagination and produce a state of mind between illusion and reality, yet I was not beguiled by its display: I remembered the words of the wise man, “that wisdom excelleth folly, as light excelleth darkness.” For though the sons and daughters of pleasure *seem* to be happy—though they send forth their little ones like a flock, and their children dance; though they take the timbrel and harp, and rejoice at the sound of the organ, and spend their days in wealth, yet *in a moment they go down to the grave!*

(To be continued.)

REVIEWS.

Fourteenth Annual Report of the Massachusetts Society for the Suppression of Intemperance. Boston, 1827.

First Annual Report of the Executive Committee of the American Society for the Promotion of Temperance. Andover, 1828.

Proceedings of the Pennsylvania Society for discouraging the use of Ardent Spirits. Philadelphia, 1827—8.

REVIEWERS, like Congressmen, may be said to *represent* rather than to govern the people. The fact that the cause of Temperance has already gained such an interest in the public estimation, is a sufficient reason with us for bringing before our readers a subject which has recently occupied many of our pages. We believe that the deadly serpent, which had so long glided unseen, and coiled his folds secretly and firmly

around so many among us, is now brought to light and exhibited to the community; and that now is the time, while he lies thus exposed, not merely to scotch, but to kill him and bruise off his head.

The evil of intemperance is so great, so deep rooted, and so obstinate, that if it is removed, it must be, in the language of the Prison Discipline Society, “not by any one thing, but by every thing which can be put in requisition to hem in the army of the destroyer, and impede his march, and turn him back, and redeem the land.” Among the most efficient of these means, is an engine whose capabilities of doing good are not half realised,—the combination of effort and division of labor, where all unite and every one has something to do. This is the principle of the Societies whose proceedings are now before us. The old Massachusetts Society have toiled

faithfully, and with undaunted perseverance, fourteen years, directly for the suppression of intemperance. We are not aware that their truly patriotic efforts were attended with any observable effect, unless it were to convince the wise and good that "something must be done" more efficient than hitherto. At length in January 1826, there came up to their aid the American Society, having for its object the specific design of promoting temperance.

The labors of the Pennsylvania Society, which was formed in July 1827, are directed to a still more definite point,—discouraging the use of ardent spirits; wisely concluding that if public opinion can be so directed as to effect this object, it will have acquired sufficient energy both to secure temperance and to suppress intemperance. These societies are all now agreed in pushing forward the simple principle of total abstinence from ardent spirits, except when used as medicine. Such a thought, so happy, so seasonable, so practicable, so calculated to inspire the hopes and unite the counsels of the wise and good, must have been conceived in some favored moment of divine guidance, which determines all the praise to belong to God.

The Report of the Massachusetts Society, drawn up by three able physicians, begins with tones of encouragement, alludes to the rapid increase of public interest in the cause, gives a concise but strongly drawn view of the source of intemperance in "the erroneous opinions and practices of society with regard to *moderate drinking*," points out the remedy in the correction of the false estimate of ardent spirits, and the means of making this correction, draws very clearly the distinction between spirits and wine in their relation to intemperance, and gives what appears to be a very just account of the efficacy of the various medicines which have been prepared as remedies for intemperance.

The report of the American Society is a larger work, extending to 68 pages 8vo. It is a very calm, dignified document, totally free from asperity, filled with facts and principles which furnish abundant matter for reflection, embracing almost all the statistics which are accessible on the subject, and addressing itself to the considerate part of community in a manner calculated, we think, to produce a very happy effect. We hope it will be widely circulated. We can assure those into whose hands it may fall, that it will repay their diligent attention, and that the more they study it the more they will feel its value. As a document of facts and authorities we wish it in the hands of every person who pretends to form an opinion on the subject. The facts and statements are very carefully authenticated. We have ourselves verified a large share of them by a reference to the original sources from which they are taken into the report.

The reports of the Pennsylvania Society have only reached us through the pages of the *Philadelphian*, religious newspaper. This society seems to derive its chief efficiency from the zealous exertions of physicians. They seem to have undertaken their work as a matter of benevolent business. The labor is allotted to various sub-committees, and the society itself meets quarterly to hear reports and take further measures. We are much gratified with the business-aspect of these reports, both as showing that the society does not expect to banish ardent spirits by votes and resolutions, and as showing that the practical details of associated benevolence are receiving more attention and becoming better understood.

One of these sub-committees circulated an interesting address to the fire companies of the city, on the impropriety of using ardent spirits in the time of fire. Another sub-committee reported on substitutes for ardent spirits, and another on the

laws which bear upon the subject. All these reports are drawn up with much conciseness and ability, as are also the general quarterly reports. We would respectfully suggest to the society the inquiry, whether it would not be advisable to put their reports into a separate and more permanent form, as pamphlets or tracts.

In their third quarterly report, they speak thus of the effect of their former resolution recommending to the Clergy of the city to preach on the subject.

"If we may be allowed to judge from the zeal and ability with which the duty has thus far been performed, and the disposition and willingness of the people to listen to the subject, evinced by the large and attentive assemblages which have attended these discourses, we may anticipate the happiest results."

For ourselves, we view with great interest the circumstance that so many eminent physicians are actively engaged in these societies; not only on account of their standing and influence in society, but because they are peculiarly qualified to war against the enemy where he is most vulnerable—as the invariable cause of disease. The great fundamental principle on which all these societies build, is the FACT, that except when used medicinally, *ardent spirits are never necessary, but always hurtful*. No other class of men could so well collect the evidence to this fact, as physicians, and none could so effectually persuade men to believe it on the strength of their judgment. This is a cardinal point in the controversy between temperance and intemperance. In vain is it that we point out the condition of the drunkard to the temperate drinker, who deems spirits necessary to give him strength for labor. In vain do we point out the evils of excess, as long as the young and the old are beguiled by the idea, that a little will do them no harm. In vain do we tell self-confident men of the

danger of becoming sots, so long as it is deemed safe and useful to tittle on every noticeable occasion, of public or private interest. In vain does the pulpit echo "No drunkard hath inheritance in the kingdom of God," while the body of mankind are minding their earthly interest, if they are permitted to believe that drinking will promote that interest. But we do hope for important results, when we see so many prosecuting the researches of science on this subject. We do expect that when sober people find it proved and established, by the consent of the faculty, that every drop is a poison, and produces disease, they will abstain, and the enemy will be overcome.

The disease produced by strong drink may be best delineated and viewed, in its higher stages, when all the symptoms are most marked and distinct. Perhaps we have not a better description than in the language of the wise man. "Thine eyes shall behold strange women, and thine heart shall utter perverse things: Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of the mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me and I felt it not; when shall I awake? I will seek it yet again." It is an anomalous disease, causing great difficulty to system-makers. It has a strange compound operation, affecting both body and mind, and causing a suspension or perversion of all natural movements in both. It first quickens the animal life and awakes the passions, then destroys the influence of conscience and perverts the will. Next it takes away the fear of consequences and makes a man reckless of futurity and incapable of taking care of himself, as he that would sleep on a mast. Then the bodily organization becomes so far disordered that causes lose their effect. And finally, there is left a vehement desire to repeat the dose. It is this craving desire for repetition

which perpetrates the mischief. After a few times it becomes a habit of the constitution, and puts on the form of a feverish unnatural thirst. Nothing can exceed the intensity of this thirst, in the advanced stages of the disease. Hunger and thirst, the cravings of the stomach when denied its accustomed gratifications, are put by a common figure to signify the most intense and agonizing desires. In circumstances of starvation, men have broken over every barrier, and violated every susceptibility of their nature. Substances the most disgusting have been devoured with eagerness. People have cast lots for each others' bodies, and fed upon the flesh of their fellows, yet quivering with life. Tender mothers have killed and boiled their infant offspring. Some years since a miser in Paris, who was shut into a vault with his money, when discovered, was found to have gnawed the flesh from his own limbs to appease his appetite. Capt. G—d, whose ship was wrecked in the Atlantic ocean some years ago, and himself with a most trusty and affectionate crew saved in the boat, was obliged to protect himself and their scanty stock of provisions from their fury with his pistols, and their agony rising to madness, he was actually forced to bind some of the best of them, to prevent their throwing him overboard. The disease produced by ardent spirits is just like this.

It is a longing which can only be equalled by the agonies of starvation. The effect is the same in producing a desperation of purpose, and sometimes madness. Drunkards violate all the duties and proprieties of life, and plunge themselves into remediless ruin, *with their eyes open*. Affecting indeed is the case of a man who first finds that his appetite has gotten the mastery over him. He makes a few resolutions and experiments to free himself. But commonly, the conviction of the fact is not admitted in his mind, until the raging

of his thirst is beyond the strength of his resolution, and he yields in despair to his fate. Now and then we hear of one, who, favoured by fortunate circumstances, or by watchful and prudent friends, or by a native firmness, bursts the cords before they are fully drawn, and becomes free again; and nature, favoured by abstinence, in time throws off the disease. But if he yields at this crisis, the die is cast, and soon he will lie, or cheat, or steal, to procure the means of quenching a little this raging thirst. He will take the clothing of his wife, and the food of his children, and if possible, would even sell his wife and children.

Nothing can withstand this unnatural thirst. In the second report of the Prison Discipline Society, we have a table of the re-commitments of twenty-eight persons for this vice in the House of Correction in Boston, where drunkenness is not only punishable by law, but is actually punished. We give one case as a sample, shewing how powerless are the terrors of such imprisonment before this monster.

Name. Committed. Discharged. At liberty.

R. L.	Oct. 8, 1824.	Oct. 14, 1824.	2m28d
	Jan. 11, 1825.	Jan. 17, 1825.	21 d.
	Feb. 11, 1825.	Aug. 9, 1825.	2 m.
	Oct. 12, 1825.	Nov. 11, 1825.	2 m.
	Jan. 26, 1826.	Ap'l 25, 1826.	1 d.
	Ap'l 26, 1826.	July 25, 1826.	3 d.
	July 28, 1826.	Aug. 12, 1826.	17 d.
	Aug. 29, 1826.		

This dreadful thirst is an affair of the stomach alone. Old drunkards generally care very little about the taste of their drink. They are often known to drink medicinal preparations eagerly, when made with spirits. One old man was known repeatedly to beg drink which had been prepared with Chambers' medicine, illustrating at once the strength of the appetite and the inefficacy of the catholicon. The flame reaches to such a degree, in some cases, that the stomach will not contain enough to afford a transient alleviation, and the drunkard must drink to the full and immediate-

ly disgorge, and drink again, and again, before he is satisfied. In other cases, the stimulant quality of spirit is increased by adding Cayenne pepper and other heating mixtures. It is even said that nitric acid has been used after alcohol had lost its efficacy; and the story is remembered of the man who came to his physician for aqua *fifties* as aqua *forties* was not strong enough. Constrained by inward torture, in the most sensitive and sympathetic organ, no wonder the great body of those who get the disease, "seek it yet again," and feel as if they *could not help it*.

The deadliness of this disease, thus continued, is truly dreadful. It is impossible to come at exact accuracy on this point, even in a small place, so long as surviving friends are so sensitive, and medical men so time-serving, that softer names shall be given to this disease in every physician's vocabulary. Taking the proportion from the moral town of Salem, Mass. where one ninth of the deaths are ascribed to intemperance, the number in the United States would be more than 30,000 in a year. Taking the proportion from Portsmouth, N. H. the number would be 34,000. Taking it from New-Haven, it would swell to 46,500.—[See Palfrey's Sermons, p. 14.]

Recently it has been stated in the Medical Intelligencer, that some years since a person made actual inquiry into the causes of death in Boston, and ascertained that *one fifth* of the whole were occasioned by ardent spirit. At this rate the number killed by its use, i. e. by this disease, rises to 80,000. And this over and above the misery it causes to the living.

From this view of the cause, nature, and issue, of drunkenness, we infer that a firm resolution of total abstinence is essential to the cure. Some benevolent persons, regarding it as only a disease of the body, have hoped to effect a permanent cure, by

physical remedies alone. Hence the eclat which has been given to certain medicines which have been "transmitted by mail" to all parts of the United States. But after the recent development respecting the far-famed "Panacea," &c. it is believed prudent people will not soon again expect great wonders from single medicines.* The Philadelphia Journal of Medicine, &c. for November, 1827, records two cases of death, from the use of the violent medicine of Dr. Chambers. But, besides the danger of applying such powerful preparations according to printed directions, all expectation of cure from physical remedies alone must fail; because ardent spirit disorders the soul as well as the body. The first step towards a permanent cure, is the excitement of some deep emotion, sufficient to produce a right resolution of the mind. The patient must tread back the ground over which he has come to his present state, and instead of saying, "I will seek it yet again," he must determine with his whole soul, "I never will seek it again." Medical remedies, such as are within the skill of any

* The Philadelphia Medical Society have recently published an elaborate Report of a committee appointed to inquire into the remedial value of the more prominent specifics now sold in Philadelphia. Their investigations were chiefly directed to "Swaim's Panacea." They give the testimony of many physicians of the first character, that this contains corrosive sublimate, probably in uncertain proportions, but enough to produce salivation in frequent instances and sometimes deep ulcerations of the mouth, and other mercurial diseases. Several shocking cases of death are specified. Dr. Chapman, whose certificate is chiefly relied on in favour of the medicine, now says, "more extensive experience in it, soon convinced me that I had overrated its value, and for a long period I have entirely ceased to prescribe it. I am in possession of not a few cases, which, if you wish them, are at your service, eminently calculated to alarm the public on this subject." The documents are given in the American Journal of the Medical Sciences, for Feb. 1828, pp. 483.

ingenious physician, may help resolution, but are not a substitute for it. We have no doubt the disease may be cured, wherever a virtuous resolution can be established, and seconded by judicious treatment of the diseased organ. On this subject we have the judgment of the Massachusetts society.

It is presumed, from the facts which have hitherto come to light, that the mere physical influence of these medicines, that is, their influence in destroying the relish for spirits, will, in almost all cases, be temporary, and will not extend beyond a few weeks or months. Still they are not to be considered as unworthy of trial in any case. On the contrary they are to be regarded, when properly administered, and with a full view of the extent and true nature of their influence, as capable of doing great good, and in fact as affording the only chance for restoring the drunkard. It is believed, if intemperate persons can be subjected to the full operation of these medicines, and will have the resolution, whenever they perceive a return of the slightest relish for spirit, to have again recourse to them in smaller doses; if they can then in the comparatively rational state they enjoy, be made to realize the danger in which they have stood and still do stand; can be made to feel that they are upon the edge of a precipice from which a single inadvertent step may plunge them, and that a reliance upon their own resolution and forbearance is no security without further aid; if they can then be placed under the full and continued influence of the strongest moral and religious motives, that many may be rescued from destruction. But if they are taught to expect that they are to be renovated, body and soul, by the influence of medicine; that an evil, which has been gnawing its way into their whole moral and corporeal systems for years, can be eradicated by the operation of a physical agent merely; that, after this operation, they may go about like other men, touch, taste, and handle with impunity, and without fear, there is no hope, but that in the end nearly all will return to their former habits. pp. 14, 15.

There is a method of cure which may be called the *palliative* treatment, of which we believe the celebrated Dr. Brown, of Edinburgh, was the author. He referred almost all diseases to debility, for which stimulants were to be the remedies. Respecting this disease he asserts, Elements, p. 38, that "those who have gone to some excess in the use of the stimulus of drink, are not capable of taking enough of food and other durable stimuli for their support without it;" and, therefore, "they must be indulged in something extraordinary, in that way, for some time." And again, p. 273, "The dram-drinkers know the remedy, but they know not its bounds. They have recourse to a glass of strong spirit; and they would be right if they stopt at one, two, or a very few, according to the quantity that their former habit may render necessary, and took no more than what gave them an appetite for solid nourishing animal food; which, whatever the quantity that is required to produce it be, is the best general rule: but they go on, and every day till that of their death, which soon arrives, *renew the disease.*"

Who can wonder that the author himself should have died of the disease; and that the College of Physicians in Edinburgh should declare that the "Brunonian system, as it is called, has proved the cause of destroying thousands of lives," and that a method of treatment so agreeable to the patient should have retained its popularity, long after the system of which it made a part has been exploded. A few facts are worth all this theory. They shew how much the natural tendency of living bodies to self-restoration has been overlooked in the manufacture of systems. We have before us the results of a vast multitude of experiments, of the opposite treatment, of immediate and total abstinence.—

What makes them more decisive is, that they have been cases of involuntary abstinence, where there was no room for mental courage and hope to sustain the system. We give the results in full, of four experiments in state prisons, as we find them in the second Report of the Prison Discipline Society.

In the prison in *Maine*, "an important experiment has been made of the effect on health of cutting off habitual drunkards, *at once*, from the use of spirituous liquors, in every form, and *confining them to cold water*. It has been found *invariably beneficial*. They soon renew their youth; and a more hale, healthy, muscular body of men cannot be found, in prison or out of prison, than the cold water convicts in the quarry of the *Maine* prison. It is an experiment also, to shew that *hard labor* can be performed on good food and cold water. As evidence of this, it is only necessary to see these men handle rocks." Report p. 85.

In New-Hampshire the same valuable experiment has been made, with the same results. p. 89.

In the new prison at Sing-Sing, New-York, among 250 convicts, "the men neither suffer nor die from abstinence, though they have been formerly intemperate. Nor is there any want of ability to *work hard all the time*, upon wholesome food and good water." p. 109.

In Auburn, we have the results in the language of Mr. Powers, the intelligent keeper of the prison. This experiment would go to dry up another fountain of intemperance, by shewing how safe it is to give up *tobacco* as well as spirits. "The convicts here are strictly prohibited the use of ardent spirits and tobacco, except as medicine: and, contrary to a very common, but fallacious notion, that the confirmed drunkard cannot break off, at once, from the use of ardent spirits, without danger to his health, it has been found in-

variably, that the *most besotted drunkards have never suffered* in their health from that cause, but almost as uniformly *their health has been improved*. They seem to be very uneasy, and somewhat lost, for a few days, and with rather poor appetites, after which they eat heartily, and improve in health and appearance." p. 116.

It is worthy of remark, that in all these cold water prisons, the convicts enjoy a better average state of health than the country at large. The experiment in the House of Correction at Boston, we give from the sermons of Rev. Mr. Palfrey, reviewed in our last volume. He thus describes the effects of abstinence.

"The patient in such cases undergoes a disease, which among its subjects is denominated *the horrors*, and which has been thought to be in its nature fatal, unless the customary stimulus were supplied. He is thrown into the most miserable condition of bodily and mental imbecility. He cannot sleep. He sees all sorts of frightful phantoms of the imagination in a crowd around him, with the distinctness and certainty of actual sense; and sustains, in short, all the agonies of terror. The fit comes on after a day of abstinence, lasts some times four days, though commonly less than two, and leaves the body and mind feeble, but without disease. I mention it as greatly to the honour of the physician of the House of Correction in this city, that, proceeding with a courage and judgment, which justified each other, he has established the common opinion concerning the needful palliative in such a case *to be groundless*. Of 250 patients with whom he has enforced total abstinence, he has lost NOT ONE."

We venture to say that there is no universal fact in the circle of medical practice so completely established by experiment, as the safety of this mode of treatment; unless it be the entire inefficacy of the opposite,

or palliative system. After the first paroxysm, or the *horrors*, is over, as long as total abstinence is maintained, the veriest drunkard is in the way of a cure from the disease. And in no other way can he be cured. All the efficacy of medicine is, to mitigate the *horrors*, to invigorate the palsied system, and to assist in keeping the resolution.

This array of facts has several important bearings upon the temperate drinkers of ardent spirits. Moderate drinkers have the same disease with the drunkard, to the degree in which they are affected by ardent spirits. As this is a most important fact in the case, we offer the following considerations. We have the authority of Broussais, the eminent French Physician, that a single portion of ardent spirit affects the system by producing a temporary *phlogosis*, or inflammation of the stomach. Brodie, who made experiments with alcohol upon living animals, says that "animals who die from the action of alcohol exhibit a decided inflammation of the stomach, but the brain is never inflamed."

Every one may know that spirit has this effect without any medical authority, from the thirst and sense of fulness produced in that region, and also from the apparent increase of strength and subsequent weakness, which perfectly correspond with the well known symptoms of febrile action. Such is the sympathy of all the rest of the system with the stomach, that the influence of this fever is immediately extended over the whole man. Perhaps all the other effects which are experienced from a single portion of spirit may be accounted for by this inflammation of the stomach. Or if there is a direct influence upon the nervous system, still it is plain that such excited action in persons in health, is diseased action.

Dr. J. R. Horn, of North Carolina, quotes with approbation the above sentiment of Broussais, and

adds that, "the shortness of breath, paleness of countenance, pain in the right side, and general debility, which people about the age of fifty feel, is generally owing to excesses of this kind. Temperate drinking does undermine the constitution, and will, though much more slowly, as certainly destroy life, as intemperate drinking."

Dr. Barker, of Maine, informs us that he has "met with many cases of palsy, and mental imbecility, chiefly among the rich, occasioned by the pernicious custom of taking a few ounces of ardent spirits with their daily food. Among these was to be found men of bright talents, and eminence in learned professions. Dead bodies of habitual rum-drinkers, not reputed intemperate, have been opened, in Maine, and elsewhere, and the direful ravages of ardent spirits on parts essential to life, exposed to view, and published to the world, enough to convince any rational being, that *those who use ardent spirits* on any occasion, even in a moderate degree, are without excuse."

The committee of the Pennsylvania Society, appointed to report on a substitute for spirits, of which the very respectable president of the society, Matthew Carey, was one, and three were physicians, in their report say, "without hesitation, that the best substitute, and that which is *most conducive to health*, the cheapest, most abundant, and every where accessible, is WATER. This is the drink provided by a kind providence to quench the thirst of all the animal creation. Man, whose taste is not vitiated by acquired corruption, wants no other. In every climate, and in every condition in society, water, as a drink for those in health, is sufficient.—To persons in health, *all liquors which contain alcohol*, or the intoxicating quality, are to the degree which they contain that quality, and to the degree in which they are drunk, *invariably pernicious*."

The committee then proceed, in

deference to the habits and customs of society requiring some stimulating liquors, to recommend "as the least mischievous," wine, cider, and beer. They aver that intemperance is never found to be a prevailing vice in countries where wine is a common drink. They therefore recommend the extensive cultivation of the grape in our country. We give from the report of the Massachusetts society the following reasons why wine should not be joined in the proscription with ardent spirits.

But although it might thus in a certain sense be expedient, for the sake of present effect, to take this course, it cannot upon the whole be so, unless it can be done with perfect truth and consistency. Now against ardent spirits the case is made out perfectly strong. The position taken with regard to them is wholly unassailable, and after the ravils and sneers of a few, who are always alarmed at attempts at reformation, have died away, none in society will be found hardy enough to defend even their moderate use.

But it is not so with regard to wine. Any arguments brought against the use of the class of wines, will be found to hold with more or less strength against all the common substitutes, such as beer, cider, and perry. To their moderate use, we cannot trace disease and death, as we can to the moderate use of ardent spirits. By their moderate use, few men are made drunkards, whilst thousands are made by that of ardent spirits. It is not denied that wine sometimes makes drunkards and brings on disease and death. But in these respects it stands on much the same ground with a thousand other articles of luxury in which we are all accustomed to indulge. Now if this difference exists, it may be doubted, whether the cause of temperance will be a gainer by classing wine and ardent spirits together, as equal objects of dread and danger. The common sense and common observation of the world refuse to acknowledge the justice of it. We cannot expect that unanimity in the exclusion of wine, which we can in the exclusion of spirits, because there is no ground for it. Whilst,

on the one hand, therefore, we brand both articles with a stigma, which is deserved only by the worst of them, those opposed to our exertions will defend both, by arguments drawn only from the qualities and effects of the best of them. Indeed by classing these articles indiscriminately together, we create and put weapons into the hands of an opposition which will never cease to exist; we expose our plans to a ridicule, which, if not fully deserved, has a sufficient foundation in truth to exercise considerable influence, and by attempting too much, we may in the end injure, instead of promoting the cause. pp. 12, 13.

To the published opinions of several Medical Societies, and eminent practitioners, as contained in the report of the American Society, and which are too long to be inserted here, we may now add that of the Medical Society of New-York, "that the habitual use of ardent spirits is *not* a source of strength and vigour, but that it is generally productive of weakness and disease."

The fact adduced by Dr. Bradford before the Massachusetts society, respecting the diet pursued in training men for pugilistic combats, is very remarkable. It is an experiment, not of visionary enthusiasts, or of scientific theorists, but of *practical men*, following only the dictates of interest. "Their sole object is to give the (human) machines upon which they are operating, the greatest force and power of endurance, physical and mental, of which their constitutions are capable. And what is the result to which their experience has led them? Some even in this assembly will probably be astonished to learn, that spirit in every form is rigidly prohibited. Beer is the usual drink, but not of the strongest kind; and even wine is very sparingly allowed, and that only to particular individuals. They never deceive themselves with the idea, that bark, cordials, or spirit can give muscular power. Experience has taught the

direct contrary, and they rigidly interdict the use of these *debilitating* drinks."

We may add, that in all the cases we ever heard of, and very many have come to our knowledge in the course of an extensive inquiry, where both invalids and healthy persons have wholly discontinued the use of spirits, we know not of one who has failed to experience an increase of bodily vigour and capacity of endurance. The reason, especially in the case of invalids, plainly is, that when they take spirit they reproduce the inward fever, with all its effects, as the physician sometimes recalls the fever in order to sustain the sinking system until nature can take breath for the exertion of her self-restoring energies. But it cannot be continued long with safety, and substituting one disease for another never can become health. The experiment has been made, by a sufficient number of hard labouring men, to establish the fact that the labours of summer are always endured better without spirit than with it. The position is therefore abundantly established, by experiment and authority, that even on present considerations, and allowing there were no danger of excess, the less spirit any man drinks the better, and to drink none is best of all. We might add the consideration that very little pure spirit is drunk in the country, most of the imported liquors at least being adulterated with some such ingredients as almond cake, cherry laurel, oil of vitriol, spirits of turpentine, essential oils, capsium, &c. No wonder people die of drinking.

Perhaps this injurious quality of distilled spirits will assist to render more visible the danger which temperate drinkers are in of becoming drunkards. By frequent repetition the fever which they superinduce becomes a habit of the constitution. Every one knows that hunger, and sleep, and many other things may by use become habitually associated

with some stated time, or with some object of sight, or with some mental affection, so that whenever the exciting cause returns, its correlate desire returns with it. This feverish thirst in like manner becomes habitual. We have heard of a family of small children who used to wake in the night and cry for toddy. There are multitudes of temperate people in whom this desire to drink spirit has thus become habitually associated to some circumstance or occasion. As they express it, "they feel as if a little would do them good," or "as if they needed a little." With some moderate drinkers this feeling returns every day at a certain hour. Some have it in hot weather, and some in cold. Some feel the symptoms on all public days, or when they are in company with their friends, or on a journey, or at a tavern, or when they are about some particular employment. Some feel the disease when they are much fatigued, or a little unwell; some when they are joyful, and others when they are sorrowful. There is nothing in nature to direct their longings to spirit, in any of these cases, but they have been accustomed to drink on such occasions, until the disease has become a habit thus associated. Such symptoms as these are found in almost every individual in the community. We have been brought up to drink. Our parents gave it to us from the day that we were born, and implanted in us the seeds of disease which nothing can remove, but long and total abstinence. Every time a man drinks, in obedience to this craving, he increases its intensity for another time. The disease grows by indulgence, in the cumulative manner, as indulgence hinders the efforts of nature for a cure, and also adds fuel to the flame. Now the danger is this, that no man can possibly predict how high this flame will go, nor how soon it will be too vehement for his resolution to controul. The coincident disease of the mind, rendering it less

susceptible to alarm the nearer it is to ruin, increases the danger. Other things being equal, the danger is increased by the difficulty any person finds in total abstinence. If the desire uniformly connects itself with any occasion, the disease has become a habit, which needs to be broken by abstinence. If it seems very painful and self-denying to give it up, there is the more reason for an immediate pause. All who have ever become drunkards, have been made so by the unobserved progress of this disease. And all who drink are now travelling over the very road which led the others to their ruin. But this universal danger, and the necessity of total abstinence, have been fully and often discussed, until we believe most men who have thought upon the subject are convinced, that what is necessary to protect reformed drunkards, is also necessary to protect the temperate. If the same evils and the same danger of ruin and death, were to be found in any thing else, it would be abandoned. If the medicine used by a physician always left the system of his patient diseased, and in a vast many cases incurably so, and actually killed one person yearly out of every three hundred inhabitants, he would be compelled to abandon the use of that medicine. More especially if the only disease in which he pretended to administer it, were the slighter cases of debility.

But if temperate drinking produced no direct evils to the individual, and involved him in no such danger, every temperate drinker is now under obligations to abstain on account of the example. When Christ says, "Let your light shine before others that they seeing your good works may glorify your Father which is in heaven," he makes every man accountable for the influence of his example; not only to do no evil, but also to do good by it. If any considerate person will look for a moment at the probable effect of universal abstinence among the tempe-

rate, he will see that it is his bounden duty to practise it. Even if it could be proved that a man derived some good, instead of evil, from drinking spirits, benevolence to his neighbor requires that he should give it up. For every time a temperate man drinks, he gives license to the intemperate to drink. And when a man who yet retains firmness enough to govern his appetite sets the example, and offers the cup, why should not his less happy neighbor open the floodgates which he never has strength to close? The example of strong minded men, who are restrained by character and other considerations from excess, ruins the great body of the weak minded, the poor, and the desponding. The drinking of temperate people has hitherto utterly prostrated all attempts to rescue the intemperate from their ruin. We challenge the wit of man to bring forward a plausible plan for the suppression of drunkenness, which has not already been tried, and proved ineffectual on this ground. On the contrary, by temperate drinking the evil is kept continually increasing. While the master lives and prospers, his apprentices and journeymen, copying his example are ruined. Many a father has kept his bottle, and drank his daily dram, through life, in perfect sobriety, while his children, walking in his steps without his self command, die in his sight of drunkenness. The case is before us of a venerable minister in a neighboring state, who used always to drink by an exact measure about a third of a glass of spirits daily, alleging that a little was necessary, and that his appetite was such that he dared not trust himself without knowing precisely how much he was to drink. He sunk to his grave with the character of a holy and spiritual man. But his children, and grand-children, and great grand-children, were very many of them ruined by following his example without his prudence.

The actual drunkards cannot be reformed until the community cease from the common use of strong drink. This furnishes our answer to those who ask why the societies do not begin by reforming drunkards. Upon the very theory of the inquirers, and supposing that the same liberal and persevering efforts directed as they would have it, would reform drunkards, their cure would not be permanent until the temptations to drink can be removed. Every one knows that a habit when broken is more easily formed again than at first. And the habit of body which craves strong drink is very easily regained, so that all agree in believing total abstinence to be necessary for the reformed tippler. But how can they be expected to adhere to such a rule when all around them drink? Let us imagine the case of a man of respectable connexions, and bright hopes, who has become a drunkard. We never can know the agonizing struggles with which he yields to his ruin. But in some auspicious moment hope may dawn upon him, and conscience may regain her ascendancy. He summons all the resolution of a man, and the charm is broken. He resolves, as his only security, that he will drink no more. After passing the *horrors*, his flesh comes again, like the flesh of a child, his courage revives, his friends smile, he hopes to be what he once was, and to regain his lost station in society, his resolution for total abstinence increases, and would probably secure his safety if he could not be invited nor tempted to drink. But to what circle of society shall he attach himself, in what employment shall he engage, where the destroyer shall not beset him. His companions, in common politeness, invite him to drink. And in common politeness how can he decline? Perhaps in mere thoughtlessness they urge him, so that he is obliged to assign a reason for refusing. If he tells the whole truth, he must say, "I have been a drunkard, and am

trying to reform, and it will not do for me to drink." Who could repeat this tale of his own reproof on all the multiplied occasions in which he is asked to drink? The true idea of all provision for repentance is the oblivion of the offence. But the reformed drunkard feels inwardly, that his fall is remembered, every time he passes the glass untouched. He thinks they despise him for his weakness, that he cannot drink and restrain his appetite. At length, in an evil hour, shame overcomes courage, and he determines to show that he can drink a little and stop. But that little rekindles all the old flame, which abstinence had only smothered. He falls, and all his virtuous resolutions and his confidence of reformation are gone. He surrenders his hope of being a man again. Feeling that he is still a drunkard, and imagining he is incurably so, he gives up the reins to appetite, and the rest of his story is soon told. How many such men, of most promising character, thus become a disgrace to their families in death, when if the customs of society had *permitted* reformation, they might have been a comfort in life.

A drunkard is therefore an object of deep commiseration. We know their debasement and their guilt. We feel that they are criminal, and turn away from their filthiness. But their compunctious visitings, their self loathing, the horror with which they contemplate the ruin to which they seem to be impelled, the struggles and resolutions, desperate but infectual, against the clamors of this unnatural desire,—these are known only to God. A false shame prevents the incipient drunkard from making known his case to a judicious friend, and a false delicacy equally hinders the interference of benevolence, until it is too late. Many a drunkard has resorted to the profane jest, the unmeaning laugh, to hide the aching of his heart. When he felt that he was despised for being a drunkard.

he has also felt that his only resource was, to brave it out. But his soul groaned over his conscious degradation and disgrace.

Men feel and express all this compassion when the drunkard becomes a maniac, or dropsical, or sinks down with typhus fever or consumption. But his disease of drunkenness, both bodily and mental, ought to call for deep pity as well as abhorrence. And if we could read the history of the drunkard's mind, we should feel that kindling of compassion, which would gladly surrender the indulgence of spirits, and would kindly notice the first risings of returning self-command, and tenderly cherish the dawns of virtuous resolution. If the time shall ever come, in which the community shall feel themselves to be the authors of the calamity which has overwhelmed their ruined neighbors, and shall open the door of hope for those who are not past hope, we do believe it will be made to appear that the principle of the Societies has a delightful bearing upon the reformation of drunkards themselves. There are multitudes of them, no doubt, who would be won from destruction, by such a course, because they would see that society was willing to pardon their transgression, and to assist in the work of reformation, by removing the existing cause of ruin.

We are ready to maintain that it is every person's duty to abstain from ardent spirits, even upon the most favorable judgment that can be formed in regard to their moderate use. The utmost that can be said in their favor is, they mitigate the sense of debility, and make a person "feel better" for a short time. And the multitudes who have made the experiment agree that they can do very well without them. And the benefit is so doubtful, that it can be no great sacrifice of real advantage, to health, prosperity, or comfortable living. But the evils and dangers incident to the continued existence

of the custom are so great and terrible, that it is our duty to forego this small advantage, to avoid a greater loss. Even admitting that here and there, one should suffer for the want of spirits, which is not by any means to be admitted, it would be nothing to the multitudes who now suffer from the continued use. Or if one in a whole generation should die of abstinence, which is hardly credible against the weight of evidence we have adduced, yet when we reflect that on the lowest calculation ten thousand die every year in consequence of drinking, and probably four times that number, it is plainly better to sacrifice one than so many thousands. And if as many should die for the want of spirits as are now killed by it, we would still say, give it up. For the want would only kill the body, but the excess destroys both soul and body in hell. "No drunkard hath inheritance in the kingdom of God."

We wish to say a few words respecting some other remedies which have been proposed for the removal of the universally acknowledged evils connected with intemperance. One plan proposed, is the diffusion of knowledge, and it is urged in one of our highest literary magazines, that if the artizan or the laborer could have implanted in his mind a taste for reading, he would not run to places of temptation, for the beguilement of his leisure. But how happens it that we, who call ourselves the most enlightened of nations, should have sunk so low in this barbarous vice? Why is it that so many of our most intelligent and promising citizens yearly fall a prey to the destroyer? The customs of society must be changed, and *then* the diffusion of knowledge will go far to prevent a return of the mischief.

It is said that a high license duty will do the business. In Georgia retailers pay one hundred dollars license, but we are not informed that Georgia is free from intemperance.

Such a law could not be passed in New England while the consumption of spirits remains as it now is. Or if passed, it could not be enforced. No one would prosecute for a breach, in fear of all the vengeance of all who drink. There is one objection which is worthy of consideration, against the whole system of licences to sell spirits. If the consumption is an evil and a vice, licensing is giving the sanction of government to the vice, and drawing a revenue from the corruptions of the people. The same objection lies against all propositions to make retailers support poor-houses, and theatres maintain prisons, for those who have been ruined by their agency. The curing of the sick belongs to the healthy.

The committee of the Pennsylvania Society on the subject of laws, say of hospitals as a means of reform, "that few habitual drunkards are reformed therein." They "believe that habitual drunkenness is a moral as well as a physical disease, and requires a remedy that will operate both upon the mind and the body. They therefore propose the erection and maintenance of buildings exclusively for the reception of habitual drunkards; believing that confinement in such a place for one or more years," with suitable diet and exercise, "would afford opportunities for reflection, and perhaps wean from the vice." We greatly wonder that in bringing forward such a proposition, no other moral remedy is thought of than confinement. For the moral part of the disease we are prepared to maintain that the Gospel is the only application worth trying. The experiment in the Auburn prison shews that religious instruction and influence is

"A sovereign balm for every wound."

We believe a drunkard restrained from his cups, whether by force or choice, is susceptible to the effect of this remedy for moral disease. Such a house, furnished with the means of

suitable employment, and accompanied by efficient religious instruction morning and evening, and on the Sabbath, would be an experiment well worthy of the philanthropists of Pennsylvania. It would probably do much more for the prevention of crime than their 500,000 dollar prison, and with a small part of the expense.

We freely profess, that we have little confidence in any or all of the counter projects of those who shrink from the principle of total abstinence. We fear they will prove like quack medicines, which deceive the patient with fallacious hopes and beguile him from applying for the proper remedies, until his disease has become incurable. These other things may come in aid, and should be heartily welcomed by all the friends of temperance so far as they may be useful in a subsidiary capacity. But if relied on as the principal remedy, they will be like a dam in some mighty river, which checks the current for a while, till the rising flood sweeps the whole away with a more overwhelming force. Such has been the influence of all our defunct moral societies. They have convinced the friends of virtue that universal banishment is the only security. The history of the Massachusetts Society, so far as we are acquainted with its operations, may illustrate this remark. The enlightened and patriotic men who manage its concerns, have employed a vast deal of research and ingenuity; devised plans of legislation and of moral influence; made disclosures of facts and appeals to the fears, the shame, the magnanimity, the conscience, the love of country, the religion, of the community, which would have produced effect against any thing else; and after fourteen years experience, are now driven to the conclusion, that a change in the customs of the community is the only remedy. We are glad it is known to be the only remedy, because now

every friend of temperance can see that what he has to do is to make up his mind for its adoption as soon as possible.

It is still proposed, however, that Congress should take up the subject, and lay such duties on both the importation and manufacture of spirit, as shall amount to a prohibition. But Congress represents the people. The determination of the body of the people to have spirit necessarily produces the determination of Congress to assist them in obtaining it, of as good quality, and at as cheap a rate as possible. On this point, of referring every thing to Congress, we give the following striking remarks from the report of the American Society.

How can twelve millions of people, by whom distilled spirits are consumed at the rate of five hundred thousand hogsheds a year, be brought to abandon a custom to which they have been so long and so generally addicted? Not by the force of statutes and sheriffs, most surely. Can civil government controul the fashions of a nation? Is it possible to regulate by law, our modes of dress, diet, and social intercourse? Shall our firesides, tables, and closets, be inspected by constables and informers? The most despotic government on earth dare not interfere with national manners and customs, be they ever so absurd or ruinous; much less can measures of this nature be even attempted in our own. In all cases of this nature our countrymen will govern themselves without the interference of their representatives; and that very state of public opinion which authorises legislative provisions, supersedes the necessity of them, so far as the majority of the people are concerned. p. 18.

The same report then gives the data on which estimates are founded exhibiting the following results, viz. that spirits employ one ninth of our foreign commerce, half as many tons of domestic commerce as our wheat and flour trade, half as many distilleries as gristmills, sixty-five thousand retailers, twenty thousand distillers, besides an endless train of mechanics

and labourers, who depend on this business for no small part of their living. And in the appendix we have the probable amount annually consumed in the country stated at fifty-six millions of gallons. This estimate is grounded on Pitkin's Statistics. From thence it appears that in 1810 the quantity of spirits imported, and made of imported materials, was about twelve millions of gallons, and that twenty millions of gallons were reported by the Marshals as made from fruit and grain. At the same rate of consumption as in 1810, the present amount is above sixty-six millions. But it appears from the tables of imports, that the quantity imported of spirits, and molasses for spirits, has not increased since 1810. Consequently the increase must have been in spirit from fruit and grain. The same writer computes the number of stills in the United States in 1815 at thirty-eight thousand five hundred and thirty. The three thousand three hundred and thirty-four distilleries in Pennsylvania produced six millions five hundred and fifty-two thousand two hundred and eighty-four gallons. In the same proportion the quantity distilled in the whole country would be about seventy-five millions. It is well known that from 1810 to 1815, and especially during the late war, the manufacture, and the habitual consumption, of domestic spirits increased with prodigious rapidity; though it is not credible that the advance should have been so great in five years, as from twenty to seventy-five millions. In 1801 when the population of England was nine millions three hundred and thirty thousand, the amount of grain consumed was estimated by Chalmers at eight bushels to each for bread, and four bushels made into drink. If the people of the United States consume an equal proportion in drink, then with a population of twelve millions we consume in this way forty-eight millions of bushels, which would make at least one hundred millions

of gallons of spirit. It has been ascertained by actual inquiry that many towns consume at the rate of six and a half gallons to every soul, which would give eighty millions of gallons in the United States. We give these extracts, not because we are prepared to admit the accuracy of their results, but simply to show the strong probability that all the statements of our societies respecting the extent of their concern are far within the truth. We are persuaded with the society last mentioned, that

No judicious man, in view of the facts just mentioned, can for a moment indulge the supposition, that it is practicable either for the general government, or that of the respective states, to diminish in any very sensible degree, by any measures which they might be induced to adopt, the business and profits of so large a part of the population of the country. As in the case of the personal habits already considered, so also in relation to the manufacture and sale of ardent spirits, *moral influence* can effect a revolution to which the strength of government is not adequate. p. 23.

The recent proceedings in Congress on the tariff are full of instruction on this point. We are not going to entangle ourselves with the much vexed question of the tariff. We quote, *solely* because applicable to the subject in hand, the following remarks from the report of the committee on manufactures.

"The next subject in order, though not second in importance to the agricultural interests of the country, which has occupied the attention of the committee, in the draft of the bill they now submit to the house, is that of a further protection to the domestic spirits distilled from grain in the United States. And here the committee feel bound to inform the house, that it is not with any view to benefit the manufacturer of this description of ardent spirits, that they have at all entertained this subject. It is the

interest, and solely the interest, of the farmer who grows the grain from which these spirits are distilled, which renders it a subject at all worthy of the consideration of Congress, as connected with the protection of the industry and substantial interests of the country. But, if the most extensive farming interests of these United States, the grain growing interests of almost every section of the country, are subjects of importance, then surely the protection of domestic spirits, distilled from grain, cannot be unimportant. For it is a fact too well and too generally known to require a repetition by the committee, that this manufacture has, for a number of years now last past, afforded almost the only market for the coarse grains in the interior of the country."

"The committee are aware that the time has been when the whiskey of this country would have been a very unacceptable exchange for foreign spirits to the higher class of consumers. But they do not believe that that objection can at this time be alleged. Such has been the advance in skill and experience, in the art of distilling spirits from grain, that the whiskey of this country has become a very palatable, and a very fashionable, as it no doubt is the least injurious liquor. The committee therefore cannot suppose that the comforts, or even the luxuries, of our citizens will be much restricted or materially affected, by such an increase of duty upon foreign spirits as will reduce the quantity imported."

"They hazard nothing in the assertion, that the coarse grains are now grown in these States, in sufficient quantities to furnish to them a full supply of ardent spirits, if the demand was in no other way supplied."

We add a few extracts from the "Minutes of evidence taken before the committee." For brevity's sake we give the substance only of the answers.

"Distillation affords a market, for

the surplus grain ; and it is very important to the farmer to preserve and increase it. It converts the grain into less bulk, and diminishes the cost of transportation."

"The farmers grow as much corn as they can, for distillation."

"I do not think the farmer receives a fair price for his labour in that business, at present prices."

"I am not sensible that the diminution of the price of whiskey produces any sensible effect on the industry or morals of the country. It was as much used when that article sold at one dollar per gallon, by retail, as at this time. This state of things, however, may be attributable to the improved morals of the community."

"The shipping price of whiskey, at Cincinnati, on an average, does not exceed twenty cents per gallon."

"The quantity distilled is increasing."

"The average product of a bushel of good sound corn is about two gallons."

"In the section of the country about Nelson county, Kentucky, it forms the largest article of exportation."

Thus we see, that while the public sentiment remains as it now is, Congress are legislating, not for the restraint of the custom of drinking, but to provide for its abundant gratification ; not to abolish the practice of turning the staff of life into the instrument of death, but to *protect* it against foreign competition. They are consulting about it, as "the greatest farming interest in the United States," and in their grave cares, *ne quid detrimenti Respublica caperet*, are making provision that "the comforts and even the luxuries of our fellow citizens" drawn from the still, should not be "materially affected." And they will do nothing, until they can come at the assurance that our own soil can "furnish a full supply of ardent spirits." We would not be understood as implying any per-

sonal disrespect to individuals concerned. They are legislating for the people, and the course of the business only shows the Temperate Societies the magnitude of the work before them.

These facts show that in a popular government all changes must begin with the people. They also show the power already gained by this monster, the genius of drunkenness, when he is obliged to be soothed, and patted, and crouched to, by "The United States of America in Congress assembled," and assured that they will not hurt a hair of his head, before they can be allowed to touch his interest. Prohibition indeed ! when already the popular fever is excited against the proposal of imposing ten cents additional duty per gallon on *imported* spirit, and four cents on molasses.

If any other facts were wanting, to prove that the national government will not take the lead in this business, we might adduce the management of the army, where every soldier still receives a sufficient daily allowance of spirit to create the dreadful appetite of ruin, and where, we are told, seven eighths of the deaths are the effect of this poison ; while the government suppose that "the vice of intemperance is suppressed by the resolution not to make any allowances for offences committed in fits of intoxication." We have not so much confidence in *resolutions*, as a means of suppressing this vice.

The improbability that any of the State Governments will afford efficient aid, until a change takes place in the habits of the people, will appear if we add to the number of persons engaged in the manufacture, or in raising, (we wish our great men would not say *growing*) the raw material, the vast multitude employed in the sale of ardent spirits. In the City of New-York there are three thousand licensed retailers, as appears from a late report to the Common Council. If the same proportion were

preserved throughout the country, instead of sixty-five thousand, as estimated in the report of the American Society, we shall have one hundred and eighty thousand. In Philadelphia the number is stated at two thousand five hundred licensed taverns, besides a vast number of tippling shops. A very large number are kept open in both places on the Sabbath. Unless something is done, we may expect soon to see invitations on the doors of these houses, as barbarous and unblushing as those which once disgraced the city of London :

"Drunk for a penny.

Dead drunk for two pence.

Straw for nothing."

Already the aldermen of New-York are afraid to risk their popularity so far as to refuse or take away licenses, however they may be abused.

Still we are persuaded, that notwithstanding all this array of apparent interests opposed to the banishment of spirits, a fair exhibition of the truth will change the aspect of the case. This whole business is the least profitable of any that is generally pursued in our country. Very little permanent wealth is ever realized from it. And whenever the subject can be fairly brought up for consideration we have no doubt the proverbial genius of Americans will speedily devise some pursuits which are not only free from the evils now produced, but vastly more desirable in a pecuniary point of view. Nothing could have kept them so long engaged in so profitless a concern, but the bewitching and deadening influence of the drug itself.

The Society also have great reason to be encouraged from the full proof which they are prepared to offer of the great FACT on which they rest. It is thus stated in the Massachusetts Society's report.

It may be assumed as true, for it is supported by the most abundant evidence, and by the almost unanimous opinion of those whose pursuits give them the opportunity of observing, and

whose profession, the power of judging, that ardent spirits are not necessary to any individual even when undergoing the most severe bodily labor, but that on the whole they have rather a tendency to enfeeble him and unfit him for his task; that they are not necessary to protect him from the consequences of exposure to wet, cold, wind, &c., but that, on the contrary, they render him more liable to be unfavorably affected by such exposure; that, so far from being salutary when used in moderation, they are not even innocent, and that no man habitually indulges even their moderate use, who does not, at some period of his life, suffer from their ill effects on his health and constitution. Now, could these truths be firmly fixed in the minds of men; could they in particular be firmly impressed upon the mind of every young person, so that he should grow up with them, and enter into life with them, it would almost follow of course that the custom of moderate drinking would gradually cease, and that of immoderate drinking, as a natural consequence, cease also. pp. 6, 7.

The conviction of the truth, we have reason to know, is also extending with wonderful rapidity. Multitudes have tried the experiment for themselves, with complete satisfaction, and have found that in all possible circumstances, things necessary can be done without ardent spirits. Mowing, harvesting, fishing, all kinds of labor and hardship, in all kinds of weather, are now extensively met without this stimulus. In warm climates, spirits have long been banished by all considerate persons in India. Recently the English Hudson's Bay Company have excluded them from all their territories between Lat. 54° N. and the pole, and as is stated, with the happiest results. A man may now be born, christened, married, and buried, without it. He can build a house, and see company in it, or build a ship and sail in it. Friends can be glad to see each other, enjoy each others' society, part in peace, and be remembered with affection, though they do not kindle up

kind feelings by strong drink. A young man can come of age, without "baptising his new-born manhood in the strong drink to which he intends training it up."* Men can make discreet bargains and observe them, be faithful to every trust, transact all kinds of business, public or private, in total abstinence. It is believed by some that the men of the sea are ahead of the landsmen in this business. No one can sit at a public table without being amazed at the diminution already produced. Abstinence is now reputable; indulgence will soon be otherwise. No man need hesitate to put forth his efforts in the cause, for public sentiment is now in such a state that it is easily influenced in favor of the "Infallible Antidote."

Already the cause is beginning to attract the attention of our rulers. The Legislature of Maine have passed a resolve condemning the practise of treating for appointments. The Governor of Connecticut, in his late proclamation for a State Fast, has placed the suppression of intemperance at the head of the catalogue of blessings to be implored on that occasion. As fast as the confirmation can be diffused of the GREAT FACT, one class of temperate persons after another will be persuaded to banish the poison into the medicine phial. And chemistry is lending her powerful aid to devise new combinations in pharmacy, and new modes of extracting and exhibiting the medicative quality of drugs, which, it is not impossible, may banish it even from the shelf of the apothecary. Considerate and temperate men are also beginning to realize the advantages of union in this business. Religion is beginning to exert her appropriate influence in favor of temperance.

*We cannot help mentioning the praiseworthy conduct of a young mechanic in one of our country towns. When he came of age he invited seventeen of his companions to visit him on the occasion, and instead of a treat, presented each one with a Bible.

In justice to itself, Christianity ought to have banished the use of ardent spirits long ago. For there is perhaps no one cause which so extensively prevents the influence of divine truth, as this. Multitudes, who were awakened, have succeeded in stifling their convictions by the help of a daily portion of spirits. Christianity has not put down this relief of the savage state, because it never has been brought to bear on the point. But now, good men, in great numbers, are brought to feel that a longer indulgence is sinful; that it is not right to follow a multitude to do evil; that if they would have a conscience void of offence, they must abstain, whatever others may do, and however pleasurable or gainful indulgence may appear; that even a moderate love of spirits is one of those fleshly lusts, which war against the soul.

We assign to these efforts for the restoration of temperance in our land a very high rank in the scale of benevolent enterprises. We accord with the Pennsylvania Society, who say in their second quarterly report, "that the department of usefulness which constitutes the object of this society is not of a minor grade; but an object which is calculated to render efficient every other branch of benevolent exertion. On the habitual drunkard, instruction is invariably thrown away; the admonitions of the preacher, the precepts of the Bible, and the example of the good, are seldom availing."

It is also gratifying to the Christian philanthropist to see this subject taken up so efficiently by religious people, ministers of the gospel, churches in a body, the great and good who stand out before the community as the leaders in every good work. We shall be excused for referring to what has been done in Maine, in Boston neighborhood, and in the Western District, in proof that a spirit of devoted zeal in the cause of Christianity is a spirit prompt and

ready to take hold of this subject. We are amazed that any minister, or any Christian, should decide on this case without examination. We should wonder still more to hear of such an one, who had prayerfully sought to know the path of duty, and had decided to remain neutral in these efforts of reformation. Certain we are, that no one can *safely* come to such a resolution without a great deal of prayer for divine guidance, and a great deal of evidence that his mind is in no degree biassed by the hidden love of strong drink.

As we purpose to influence others by our example, and as we have opportunity, by our persuasion, so every individual in all the conditions of life may become an efficient reformer; and that too on the easiest terms. Nothing more is asked of any one than just to let *spirituous liquors alone*, and to let it be known that he does so; and when suitable occasions offer, to state also the motives of his abstinence. We desire no one, in his zeal against intemperance, to resort to violence in any shape. A gentle, but serious and resolute refusal, on every occasion, and in every place, and from every hand, to taste of the fatal cup, is the sharpest weapon to be wielded against the enemy. As to the personal inconvenience resulting from abstinence;—this can be but small to any temperate man. He who has been in the practise of using but a little, will part with but a little, and this surely is but a little sacrifice. If any one of reputed sobriety shrinks from entire and perpetual abstinence as a hardship, we would most earnestly implore him to pause for his own sake. It may be that such a man is already too far gone to be recovered. The more reluctant any one finds himself to adopt this resolution to abstain forever; the more reason he has to make that resolution speedily and energetically. *Report Am. Soc. p. 24.*

If our sentiments can afford our Societies any aid, we express our full conviction of the practicability of their object. We are satisfied that by proper efforts the habits of this whole nation may be so changed,

that there shall not be a corner where spirits shall be drunk by temperate people. The course of business can be altered, and so can the pursuits of pleasure, the customs of living, and the feelings of the mind. Other revolutions demonstrate that what has been may be. The entire change of public feeling in England respecting the slave trade, and in New England respecting slavery; the change in the laws and customs of war; the change which Christianity has everywhere produced respecting polygamy, infanticide, &c. are proofs in point. So practicable and so desirable is this enterprise, and involving so many interests which are dear in the sight of the God of power, that faith tells us *IT WILL BE DONE.*

But we should be sorry to have the friends of temperance cherish the fallacious hope, that their object will be finally accomplished without opposition. The principles of the Societies, in their ultimate progress, must produce an exposure of all the secret devotees of strong drink. There is a class of people, who are very numerous, and powerful, and tenacious of character, and yet very much enslaved by this appetite. When these see themselves actually brought to the alternative in which either character or appetite must be surrendered, it is to be expected that the internal conflict will show itself. After exhausting all the arts of false friendship, as well as of discouragement and contempt, they will find it necessary to controvert the *GREAT FACT*, on which the Societies rest. They will seek to uphold their character by maintaining that ardent spirits are often useful and even necessary. In the language of the prophet Micah, "If a man walking in the spirit and falsehood do lie, saying, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people." The cry will be raised of *cruelty* in taking away from the rich their enjoyments and from the poor their necessary

supports. Perhaps numbers will be seen to rally under the standard of the prophet of strong drink, the new Mahomet, as they did formerly under the prophet of sensuality. But great is truth, and it will prevail. Let not the friends of temperance shrink from the ground they have assumed. Let their fundamental principle never bend to any fancied expediency. It will not do now to give back. The only word is "Press on." The progress may be slow, and the march impeded, but it is the march to victory.

After all that is said about difficulties, it would not be very surprising if the progress of absolute temperance should exceed the anticipations of the most sanguine. The work is commenced at the favourable moment, when those who think at all see that something *must* be done, and that all other expedients are useless. The principle adopted is so simple and effectual, that it must speedily unite all who are not the open or concealed slaves of appetite. And when the lines are once drawn, a separation in morals, as in religion, will prepare the way for exerting a useful influence upon those who are in bondage. And after the separation, and after all who can be reclaimed are won over, the progress of the remainder to ruin and death will be so much accelerated, that very soon there will be none to contend.

O! what a delightful vision to the American patriot, when the foul blot of drunkenness shall be washed from our country's honour. Then this overflowing fountain of poverty, profligacy, wretchedness, and crime shall be dried up. Then a hundred millions of dollars, now annually wasted and lost in consequence of ardent spirits, shall swell the tide of our national prosperity. Then all the danger shall be removed from our free institutions, which is induced by the effect of strong drink, in debasing the souls and inflaming the passions of men, in corrupting the integrity,

buying the votes, and palsying the energies of our freemen. Then the social affections shall be set free, and parents and children, husbands and wives, brothers and sisters, shall love and bless each other, with no fear that this demon will soon break in upon their happiness. Then conscience shall no longer be seared in this fire, and the hearts of men shall not be lifted up by this feeling of unnatural strength, to forget their need of a Saviour. Then shall our "peace be as a river, and our righteousness as the waves of the sea." "Happy is that people that is in such a case—Yea, happy is that people, whose God is the Lord."

We have received, since the foregoing was in the hands of the printers, the first annual Report of the *Prospect* (Maine) *Temperance Society*; which, though the Society is of local and limited operation, we deem worthy of a brief notice here in a *postscript*. We have heard of very laudable efforts in the cause of temperance among the people of Maine since the cause began to attract the public notice, and some of their towns perhaps may furnish examples for our older States.—"It was agreed," says the Report mentioned above, "to make an effort on the day of the State fast, 1827, to form a Temperate Society," on the principle of total abstinence. A sermon was preached with reference to the object, and at the close of the services, such as felt an interest in it were invited to remain for the formation of the Society. But although, "most of the congregation remained, and the subject was freely discussed,—only *five* were found who had moral courage enough to become members," and these had scarcely come abroad from the house of worship before they encountered "a storm of opposition." It came in the shape "of timidity, of prudence, of necessity, of sophistry, scorn, and ridicule, and

downright falsehood, and even in the form of female sarcasm."

It is not best, generally, to make too much of such "storms" as this—which the Report sets forth somewhat extravagantly: their peltings are in most cases harmless, and indeed are much less to be deprecated than a dead calm of indifference. Nor are the motives which produce opposition *always* such as may seem to be attributable to it. The custom of drinking is so incorporated with all our business and intercourse, that the attempt to do it away is, to those who have not considered the subject, like pulling to pieces the foundations of society. It is to their apprehension a kind of assault on the claims of common civility, and even of common justice;—for they imagine they would want the means of the most ordinary hospitality if they were to dispense with their decanters; and those who sustain the relation of employer and employed, have been so accustomed to regard the usual allowance of spirit as a part almost of the *wages* of the laborer, and as *due* to him by right of general custom, that to deprive him of it is looked upon as a species of injustice, and as withholding from him the necessary support of his toil. And the drinking custom is withal so ancient and heretofore unsuspected, except in cases of abuse (and what good thing has not been abused? say they,) and is so honorably associated in so many ways—with our greetings and partings—with our brilliant evening assemblies and our splendid public rejoicings, and with all the respectable and useful employments of industry, that it is not surprising if the custom is not instantly seen to be wrong—at the first promulgation of the doctrine of total abstinence. But when they have taken time to examine the subject a little, the majority of *sober* people will become cheerful and thorough converts to the doctrine. Such was the fact in Prospect. The *five* in

the course of the year became a hundred (a very respectable proportion we suppose of the population of the place) besides many others who have embraced the principles of the Society, without subscribing as members.

A change similar to this we rejoice to see taking place very extensively and rapidly in the community at large, and we joyfully anticipate the time, at no remote day, when the reform now begun will have issued in the general redemption of our land.

Memoir of the Rev. Pliny Fisk, A. M. late Missionary to Palestine. By ALVAN BOND, Pastor of the Congregational Church in Sturbridge, Mass. Boston: Crocker & Brewster. 1828. pp. 437, 12mo.

WHEN a devoted missionary dies, in the midst of his labours, the event is often spoken of as a "mysterious providence." Called away in the vigour of his years, perhaps, and when he had just surmounted the first difficulties of his enterprise, and large prospects of usefulness were opening before him, his sudden removal is looked upon as a dark event, which is inexplicable by human wisdom and can only be referred to the inscrutable counsels of him who seeth not as man seeth. Yet how often, probably, has such an event contributed more to the cause of missions than the individual labours of the longest life could have effected. Brainard, Martyn, and the beloved Harriet Newell, died young: they were called away in the freshness of their years and of their devotion to the heathen, having accomplished little of what they hoped to do had God spared their lives, and little in the way in which the church was expecting to behold the fruits of their labours; yet how hallowed has been the influence of their memories on

the missionary cause; how many hearts are now engaged in the sacred work, in which the flame was first kindled by the sympathies they felt in the self-denying zeal and early deaths of these endeared missionaries. The same has been the influence, in a greater or less degree, of Parsons and of Fisk, the first who gave themselves for the Holy Land and the first who fell in its service, and of all who having finished the work they were called to do, have fallen asleep in heathen lands.

It is on account of this peculiar value of missionary biographies that we feel solicitous that they should be written in the best manner. It is important that they should lose nothing of their intrinsic interest as a class of works, by an injudicious method of compilation. Perhaps the principal fault to be avoided, considering the number of such biographies which are likely to be produced by the missionary enterprise, as well as the abundance of missionary journals—is, minuteness and prolixity. As the world becomes familiar with the toils and sacrifices of missionary life, and as the number increases of those who are embarked in it, the histories of individuals will possess less of prominence and peculiarity; and therefore the materials of which they are composed should be the more select. These considerations, it appears to us, the compiler of the work before us has not quite sufficiently regarded. We think his volume, interesting as it is, would have been yet more interesting, and more *thoroughly*, if not more generally read, if he had abridged his materials, particularly in the earlier part of the volume. Mr. Fisk was accustomed to write much and rapidly; his pen appears to have been always in his hand when he sat down to muse or meditate. And it is no disparagement to his memory to suppose, that not all which he wrote on such occasions was worthy of a place in a printed biography.—The fault which

we have mentioned, we do not mean to represent as existing very seriously in the present instance; and so far as it does exist, it was a very natural one in Mr. B., who was, we have understood, the personal and intimate friend of Mr. Fisk; and it was not an easy thing for one in such circumstances to judge how far his readers generally would go with him in the interest which he felt in the minute particulars of the history of his friend.

PLINY FISK was born, of pious parents, at Shelburne, Mass. June 24, 1792. Though the instruction he received in his childhood imparted a degree of seriousness and religious susceptibility to his mind, it was not till his sixteenth year that his attention was called up to the great concern of his salvation. Then, after a season of deep conviction and solicitude, he found peace in believing. "And Oh," said he, in a paper which he subsequently wrote, "how sweet the joys of believing in Jesus." "What pleasure in the light of God's countenance." The uncommon clearness of his views and feelings, and his simple and prompt devotedness to the cause which he had embraced, indicated the character of his future piety. "Give me affliction with the people of God," he said, "rather than the pleasures of sin for a season. Let the Lord be my God, and may I never be unfaithful in his cause. I devote myself, O Lord, to thee. Wilt thou accept the offering. Cleanse me from my sins—keep me humble—prepare me for thy service, and make me an instrument of good in the world." After a season of trial and self-examination, he was received into the church in his native town under the care of the Rev. Dr. Packard. "From this time," says his biographer, "he manifested a deep solicitude for the salvation of sinners, and often exhorted and affectionately urged them to immediate repentance. At an early period he was requested to assist in the services of private religious meetings,

and his performances, though but a youth, were appropriate, judicious, and impressive. Many will long remember, how on such occasions [then and in his subsequent life] he warned them with entreaties and tears to be reconciled to God."

He resolved to devote himself to the ministry. His parents, though formerly when he expressed a desire to be educated, had felt a reluctance, now cheerfully consented, and promised him whatever aid they could render. He pursued his preparatory studies under the Rev. Mr. Hallock, of Plainfield, and was admitted, in 1811, to an advanced standing in Middlebury College.

At College though respectable, he was not *distinguished*, as a scholar. This was attributed not to any deficiency of talents, but to neglect of application. He was averse to the study of the languages. He feared too—as many others have feared—the chilling effect which intense application to study might have on his piety; and he yielded to the apprehension the more readily, it is probable, as the ardent temper of his mind prompted him to action rather than to studiousness and abstraction. This notion, too often entertained both by pious students and by those who pray for the interests of piety in our Colleges, is beyond a doubt a very erroneous one. It is neither agreeable to the dictates of an enlightened judgment nor consonant to the scriptures. High attainments in religion should indeed be a principal object with the student who is preparing for the ministry. But how does it appear that a conscientious attention to the duties of his calling necessarily impedes him in this object. The divine precept is—to the student no less than to the man of any other vocation—*Be diligent in business*, fervent in spirit. And if an education is important at all, as a qualification for the ministry, a *good one* is important. There is indeed no profession in which a thorough

discipline of mind is more essential. Study conscientiously pursued, then, with a view to future usefulness, instead of a hindrance becomes a means we doubt not of healthful piety. The path of duty is always the path of light. We say study *conscientiously pursued*, for pursued in the spirit of literary emulation, the effect will be the same as that of any other form of worldly ambition. This error respecting the unfriendliness of piety to study, Mr. Fisk himself afterwards saw and regretted, when he felt its effects on his missionary labours. It is an error which has not only been made manifest in the diminished usefulness of such as have embraced it, but has been refuted likewise, in the distinguished excellence, moral as well as intellectual, of the greatest and best of men,—of such men as Edwards and Wesley, Fuller and Martyn, and a thousand like them.

But if Mr. F. did not give his whole mind to books, he was far from indulging in spiritual indolence. "He brought with him," said an officer of the College, "a religious character of an inestimable value. His piety was of no ordinary stamp. It was strikingly operative. It never slumbered nor slept. It was not a flame that dazzled for a moment and then flickered and died away. It was always alive, always bright. In forwarding his Master's work he was ever active and energetic."

He was retarded in his studies by pecuniary embarrassments. The aid which he looked for from his parents was prevented by expensive and protracted sickness in their family; and there were then no education societies to help forward the indigent.

He was graduated, August, 1814. Some debts which he had accumulated, and want of funds, prevented him from going immediately to a theological seminary. He commenced the study of theology under the Rev. Dr. Packard of his native parish, and in the beginning of the following

year received license to preach from the Franklin Association of Congregational Ministers. In March following he was invited to preach at Wilmington, Vermont. He found the people, who had recently dismissed their pastor, in an unharmonious state, but under his faithful and winning labours "party jealousies and strife were soon forgotten, while religion became the topic of general interest." Meetings were full and frequent, and "it was evident that the Holy Spirit had come down with power to revive his work." One means of producing this happy state of things was, his visits from house to house. He made it a point to visit every family in the place. He was accustomed to adopt his plan in the morning as to the number of visits to be accomplished during the day, and the length of time which each should occupy. Religion was of course the topic of conversation, and "the listening household were seldom desirous of having it changed, seldom weary of the persuasive earnestness with which their visitor urged them to attend to the things which belonged to their peace. In these interviews he was solemn, faithful, familiar, affectionate; and he failed not to leave the impression that he was a man of God."

It had always been the purpose of Mr. Fisk to avail himself of a public theological education. Accordingly in November, 1815, he became a member of the Theological Seminary at Andover. His employments here were highly congenial to his feelings. Though he had been but moderately enamoured of classic learning, he highly appreciated the privileges with which he was favoured here, and saw their importance to his cherished purpose of being a Missionary to the heathen. In respect to the characteristics of his mind as developed at the Seminary, he exhibited soundness of judgment and a quick discernment, rather than boldness or brilliancy of conception. His talents

were of a solid and practical kind, rather than splendid. "It was in the art of *holy living*, and in devising and executing plans of usefulness, that he excelled," and in these respects his fellow students were soon prepared to acknowledge him their superior.

Expecting to spend his life in arduous labour on missionary ground, he was careful to subject himself to such a degree of *bodily exercise*, as would prevent that languor and debility which so often result from sedentary habits. *Walking* was a frequent mode of exercise. But his were emphatically "walks of usefulness." Those intervals of relaxation he improved to valuable purposes. He always aimed to have some object in view, that the time required for exercise might not be lost; and usually this object was a free conversation with some one of his brethren, respecting their own hearts—or some truth of religion—some Christian duty—some plan of usefulness—or the moral condition of the world—the claims of missions, &c. Perhaps he would have in view a short visit to some family, a prayer meeting, a religious conference. Many will long remember the precious and profitable interviews which they enjoyed with him during some of those seasons.

One, who is now a missionary to the heathen, has said,—“I well remember those interviews, which I had with Mr. Fisk, while walking for exercise; for it was during one of them that myself, if I feel any thing of a *missionary spirit*, was led to *feel*. At those times his soul rose on high. He was far before us in holy living. He would come to my room and propose a walk,—“But where shall we go? and what shall we talk about?” would be his first inquiries. Once when I went with him, he led me to the house of an aged negro. The old man appeared gratified, and like a Christian. Mr. Fisk viewing him and his aged companion as standing on the brink of the grave, introduced the subject of death, requesting me to state, what constituted a preparation for death. After a few remarks were made, he resumed the subject, and pursued it. We prayed and then returned. When returning, after having visited a family for the purpose of

religious conversation with the members, he would say; "The next time we pray for ourselves, we must pray for these persons." When on the way to attend a religious meeting he would inquire; "On what subject shall we discourse?" Perhaps he would mention one, give a brief view of it, divide it, and then say to me; "You may speak on which part you please, and I will take the other; and you may begin or conclude the subject, as shall best suit your feelings." Once as we were returning from one of these excursions, during which he had conversed much about the heathen, he remarked; "How little we feel, that probably now there are five hundred millions of people entirely ignorant of the Saviour!" The thought came home to my soul. At another time in view of the rapid and mighty operations of the present day he said; "We must *hasten* forward, or we shall not be able to do any thing. It seems to me much as it did when I went to 'a raising,' while a boy. Several men would grasp a beam at once, and I had to *hasten*, or it would soon be out of my reach, and then I could help none; so it seems to me now, and we must hasten forward." pp. 36, 37.

The following incident furnishes a gratifying proof of his humility and tenderness of conscience.

An intimate friend of Mr. Fisk, speaking of their mutual intercourse, has said; "I rarely knew of an occasion, when it was necessary to give him any thing like a reproof. But once when sitting in my room with the door open, I heard him, as he came from the lecture room, talking quite earnestly and saying, 'I was *provoked* with brother * * * * because he continued to speak, after the Professor had given his opinion.' I called to him by name, he replied, 'What do you want?' I said, 'The sun will go down by and by.' He answered, 'Very well.' In about fifteen minutes he came into my room with an honest and affectionate smile, took me by the hand, and said, 'I am ready now to have the sun go down.' This instance serves to show, with what a spirit he received a reproof, and how readily he profited by it. There was no kindness which he so

gratefully received from a fellow student, as a reproving hint. pp. 37, 38.

Mr. Fisk's manners as a Christian were of the most cheerful and amiable cast. There was nothing about him, his biographer remarks, which savored of religious austerity or forbidding reserve. "On the contrary, he was remarkably affable and familiar. The merest child might feel free to approach him, and would be sure to meet from him the unaffected expression of kindness. He was always cheerful, occasionally humorous, and indulged an agreeable flow of soul which rendered him a very pleasant companion. It was a source of regret to him that he did not exhibit an example of more gravity; though it was seldom that any thing appeared in him inconsistent with the deportment of an exemplary follower of Jesus."

"He made visible advances in piety from year to year, [says one of his instructors at Andover,] and felt it to be indispensable, to have his growth in grace no less evident than his progress in knowledge."—"He was so pious and exemplary,—so prudent and amiable,—that his influence was great over the minds of his fellow students. They who were conversant with one so wakeful, could hardly indulge in heaviness. His influence was permanent,—rather greater after he was gone, over those who remembered him, than at the time, over those who were most intimate with him. The familiarity became less apparent, and the sanctity more."

Mr. Fisk's private writings contain numerous expressions of deep humility and self-abasement, and of self-dedication to the Saviour, which would have been congenial to the spirit of David Brainard.

In my closet I have been enabled, with some degree of feeling, to confess my sins, my neglect of secret prayer, self-examination, and the Scriptures:

my intemperance in eating, and my sinfulness of heart and life. O I am vile—my sins are aggravated—my heart seems to be little else than a mass of corruption—my life is filled up with irregularities—I am sick of myself. Dear Saviour, make me like thyself; give me such compassion for souls, as led thee to die for them; such love to my heavenly Father, as led thee to esteem it meat and drink to do his will; and let all my brethren possess, and exhibit, the same spirit. p. 64.

Spent some time in pleading that I may be qualified for the work of the ministry; gave myself up to the Redeemer, to be employed as he shall see best; to be prospered or disappointed, to be honoured or despised, to be afflicted and disposed of, as he may appoint. And now, blessed Jesus, I would consider myself wholly thine. Amen. p. 65.

The great question of his devoting himself to the heathen was long a subject of inquiry, solicitude, and prayer. "During a period of more than six years," he writes, "I have had my attention directed to this object, and have had earnest desires and fond expectations, that I might sooner or later 'preach Christ where he had not been named.'" At times his attachment to friends and all the enjoyments of a Christian land, almost induced him to say, 'I pray thee have me excused,' but this was by no means the prevailing state of his mind. We regret that we have not reserved to ourselves room to quote freely from his reflections on this subject, nor time distinctly to trace the progress of his mind through this period of his history. Many seasons he specially set apart for the most solemn inquiry in relation to the question before him, continuing them at frequent intervals through many months successively, and investigating the great subject systematically and in all its bearings. His love for the souls of the perishing would have prompted him to decide at once, but his sense of the greatness of the work and of his own deficiencies made him hesitate. At length

however, his mind quietly rested in the conviction that it was his duty to go to the heathen; and he expresses the conviction in the following animated language.

I can go any where, do any thing, bear any sufferings, if the Head of the church be with me. Is it the Holy Spirit that excites these sensations? If not, why this love to missionaries? this missionary enthusiasm? this earnest desire to go to the heathen? this willingness to leave my country, my friends for the sake of carrying the Gospel to those who are destitute of it?—this willingness to leave all, to hazard all, to be no where at home, to suffer losses, and endure hardships—Whence arises all this, if the Holy Spirit is not operating on my heart to lead me into this way of serving God? When I have most sensible communion with God, and experience most sensibly the influences of the Holy Spirit, then I feel most anxious to go among the heathen. May I not call this an indication, that this Heavenly Guide approves of my purpose to go? May I not hope, that it is his influence which has made a life of trial look so pleasant, and weaned me thus from the society and friends I naturally love so much? To what natural principle can I attribute all this? O divine Teacher, I do see, and I would gratefully acknowledge the tokens of thy approbation. I bless thee for them—yield myself to them, and go as thou hast bid me. pp. 79, 80.

The decision he had thus formed remained unchanged, and was a source of much satisfaction and peace of mind for several months. But he was again involved in doubt and perplexity. "I thought," said he, "I had that full assurance of duty which I had so long desired and prayed for, and for want of which I had suffered so much anxiety." But "an event had occurred, which rendered it necessary for him to examine the subject again." He had addressed a communication to the Professors of the Seminary, acquainting them with his purpose of devoting himself to the heathen, and soliciting their opinion respecting his qualifications for such a service. They had "given

him to understand that they thought him better qualified to aid the cause of the Redeemer in this country, as an agent for charitable objects, and as a domestic missionary, than to labour among pagans."—"So," he added, "others had thought before." Such an opinion, coming from a source so much respected, occasioned him much solicitude and doubt.

O that God would guide me. Since they have spoken to me on the subject, my feelings have been very deeply interested. This has been the theme of my meditation, and my prayers. I feel that my happiness and usefulness are deeply concerned. I tremble at the thought of relinquishing the object, after having so often consecrated myself to it, and had such comfortable evidence that I ought to engage in it. I tremble too lest, if I give up the object, the blood of souls may be found in my skirts. I know not how to understand the language of Providence. Is this to forbid my labouring among the heathen? Or is it only to test my resolution, my patience, and my love for the work? pp. 83, 84.

If such a man [as Pearce] was not allowed to labour among the heathen, how can I hope for the happiness? But he was already in an exceedingly important and useful station. It is not so with me. * * * O if I could pray as he did, if my heart were pure as his, God might accept me, and give me a gracious answer. But I do not yet know what to make of the present dealings of God with me. My heart is pained, my very soul is full of anguish. When with my fellow-students whom I dearly love, I find it difficult to be sociable. This great question occupies my thoughts, and engrosses my feelings, so as to exclude all common topics, even such as I have often dwelt upon with great delight. I long to have the question settled. But I must not be impatient. I have consented to bear as much as shall be best, to have my mind tortured till God shall see fit to give me peace. pp. 85, 86.

This anxiety subsided at length into his former conviction and peace of mind. His Instructors also, when they more fully knew the history of

his feelings, entirely accorded with him as to the course he ought to pursue.

Immediately after coming to this result he offered himself to the American Board, and on the day of his finishing his studies at Andover, received his appointment to the Palestine Mission.

Before proceeding abroad Mr. F. was employed by the Board a year, in an agency at home. This service was chiefly performed in the Southern States.

The time at length approached when he was to embark for the Holy Land. He made a short visit to his aged father and other friends, and took a public leave of the people of his native place in an affectionate and solemn address. The scene is remembered as one of overwhelming interest.

On the morning of November 3d 1819, Mr. F. and his colleague went on board the ship in which they were to take their passage, "and bade their last adieu to the shores, the scenes, and the privileges of their native country." They arrived at Malta on the 23d of December, and at Smyrna on the 15th of January, where they commenced the labors of their mission by engaging in the study of languages.

After a residence of a few months at Smyrna, the missionaries removed to Scio, as being a more eligible summer residence, and also as affording superior advantages for the study of modern Greek under the direction of Professor Bambas. The College with which that gentleman was connected was then in a flourishing condition, having seven or eight hundred students and fourteen instructors. It was involved in the subsequent fate of the island.

Mr. Fisk was himself a spectator of many of the barbarities which were committed in the war of the Greeks, and while our country is filled with sympathy for that afflicted people, we cannot forbear to quote

his description of some of the scenes he witnessed—scenes which could never grow faint in the memory, but for the greater and multiplied horrors that have followed them.

From the 1st to the 16th of June, (1821) he records little else but scenes of consternation and bloodshed. On the night of the 16th, there were sixteen or eighteen assassinations. "At nine o'clock, A. M.," says he, "I went with the English consul upon the roof of his house to observe the transactions of the day. The Turks were moving along in companies in search of Greeks whom they designed to kill. The consul hailed one company, and asked them where they had been. They made answer—'We have been *sacrificing*.'

"While standing on the terrace, I saw a number of Greeks attempting to conceal themselves in, and behind, an unfinished stone house near the water's edge. One, fearing he should be discovered, plunged into the sea, and made for the vessels in the harbour. He was discovered, however, by a number of Turks, who commenced firing upon him. He swam to the buoy of the ship, rested awhile behind it, and proceeded to another; when he had passed beyond the reach of muskets, a ship's boat was sent to receive him. The bullets often struck the water a few inches from his head, and by one he had an ear cut off. This was the first time I ever saw one of my fellow beings in cold blood fire upon another. I will not attempt to describe my emotion, when I witnessed this scene. The men, who remained in the house from which he escaped, were found and killed; and I saw a poor woman with a child in her arms, dragged out to meet some unknown destiny. During the day the Turks continued to patrol the town in search of Greeks whom they murdered when found. The number killed during the twenty-four hours is estimated at from fifty to two hundred. Among the number was a German, who was shot while standing at his own window, being supposed to be a Greek.

"At a moment when the danger seemed less imminent, one of the consul's janizaries assisted a number of Greeks, men, women, and children, on board a boat, that they might escape

to the vessels. Just as they were putting off from the shore a company of Turks came up, presented their muskets, and would have instantly killed most or all the poor Greeks, had not the janizary at that moment stepped before them, and prevented their firing. I stood at the window, and trembled for the fate of those who were fleeing for life; and when I saw the humane and courageous conduct of the janizary, I could have embraced him as a brother:—and yet (who could have supposed it?) this same man has since boasted of having killed six Greeks in the streets himself. pp. 151—153.

"*Sabbath, June 17.* The Turks continued the work of destruction. In some instances they broke open houses, killed the men, and carried away the women and children as slaves. During the day a lad ten years of age, came to Mr. Wherry's, the consul, over the roof of the houses. On finding himself safe, he fainted, revived, and fainted again, and thus continued a few hours, and expired. The house of his friends was broken open, the family massacred, and he escaped by getting out upon the roof." p. 153.

Scenes like these Mr. Fisk continued to witness from day to day and from month to month, and so common had they become at length, that even sympathy grew weary, and multitudes of the resident foreigners began to resume their amusements, and "went thoughtlessly to the assembly-room and dance, as though all were peace and security."

We must pass rapidly over the remaining portion of the life of this interesting man. It would require many pages to give even a succinct account of his various travels, his abundant labors, his valuable researches, and interesting descriptions. They have been made familiar to our readers through the missionary journals.

It will be remembered that in the beginning of 1822, he accompanied his colleague to Egypt, whither the latter had been advised to go on account of his declining health. What

affliction he suffered there, where he buried his beloved brother Parsons, is well known to the reader. On that mournful occasion he writes,

"After the first pang of separation, I stood pensive by the corpse, thinking of the scenes which were opening to his view. O what glories! O what glories.

"I turned my thoughts to myself, and found my heart sick and faint. But I have not room here to describe the emotions that agitated my breast.

"A little while after, as there was no person with me who understood English, I read a chapter and prayed in Greek with Antonio, and then we dressed the body for the grave.

"Early in the afternoon, Mr. Lee, the consul, called on me, and kindly offered to see that all necessary arrangements were made for the funeral. He said, that in this climate it was necessary to bury soon, to prevent putrefaction. On this account he thought it necessary that the funeral should be to-day. Four o'clock was accordingly appointed. All the English gentlemen resident in the place, six or seven in number, the captains of several English ships, and a great number of merchants, principally Maltese, attended the funeral. The consul walked with me next to the coffin, and the others, sixty or seventy in number, followed in procession to the Greek convent, where the few English who reside here, bury their dead. At the grave I read some verses from Job xiv, Ps. xxxix, 1 Cor. xv, and Rev. xxi, xxii, and then made a short address, and closed with prayer. We then committed the dust to its kindred dust, there to await the archangel's trumpet." pp. 181, 182.

In his subsequent visit to Egypt, in company with Mr. King, he gives a most affecting account of their visit to the grave of Parsons—how they prayed, and sung, and wept, and renewed their sacred vows, while they knelt upon the stone that covered his hallowed remains. But we must pass to his own closing scene.

After many perilous travels in the summer of 1824, in various parts of Syria, Mr. Fisk resumed his residence at Jerusalem, but on account of the distracted state of the place,

which was now filled with Turkish barbarities, he retired in the spring of 1825 to the mission family at Beyroot. He thought it necessary also to spend the summer here on account of his health, which had suffered from his exposures and fatigues during his travels. The season proved uncommonly sickly, and Mr. F. fell a victim to the prevailing fever. He first spoke of being ill on the 11th of October. He thought it only a cold, and did not desist from his usual employments. He was worse in the evening; and from this time he fluctuated between life and death till the 22d, when his brethren thus describe the concluding scene.

"The sun had set, and no appearance of his usual paroxysm. His strength was such, that he could still raise himself on his elbow, and nearly leave his bed without assistance. Our hope had not for many days been higher, that he might yet survive. The fever came on, however, at eight or nine o'clock, but so gently that the physician repeatedly assured us he apprehended no danger from it. We therefore retired to rest, leaving him for the first half of the night, in the hands of the physician and a single attendant. Scarcely had we closed our eyes in sleep, when we were awaked to be told, that all hope concerning him was fled. We hastened to his bed side, found him panting for breath, and evidently sinking into the arms of death. The physician immediately left him and retired to rest. We sat down, conversed, prayed, wept, and watched the progress of his dissolution; until, at precisely three o'clock on the Lord's day morning, October 23, the tired wheels of nature ceased to move, and the soul, which had been so long waiting for deliverance, was quietly released.

"It rose, like its great Deliverer, very early on the first day of the week, triumphant over death, and entered, as we believe, on that Sabbath, that eternal rest, which remaineth for the people of God.

"We sung part of a hymn,

'How blest is our brother—bereft
Of all that could burden his mind!
How easy his soul—that has left
This wearisome body behind,' &c.

and fell down to give thanks to Him that liveth and was dead, and hath the keys of hell and of death, that he had given our dear brother, as we could hope, the final victory over all disappointment, sorrow, and sin.

"As soon as the news of his death was heard, all the flags of the different consuls were seen at half mast. His funeral was attended at four, P. M. At his grave, a part of the chapter in Corinthians respecting the resurrection was read in Italian, and a prayer offered in English, in presence of a more numerous and orderly concourse of people, than we have ever witnessed on a similar occasion. His remains sweetly slumber in a garden connected with one of our houses." pp. 423, 424.

The Scripture Doctrine of the Election of Jacob, and Rejection of Esau considered. A Sermon, preached at Vergennes, in the State of Vermont, September 12, 1810. Published at the request of the Hearers. By Rev. DANIEL BURHANS, A. M. Rector of Trinity Church, Newtown, Conn. Second edition, published at the request of the Episcopal Society, Otis, Mass. Boston: 1828.

RESPECTING this discourse we have little to say more, than that it abounds with horror at "Geneva doctrine" and "Geneva logic"; is sufficiently spiced with warm and generous regard for the "Holy Catholic Church"; and succeeds in establishing the undisputed point that Jacob was preferred before Esau to inherit a paternal blessing!

Yet there is a passage here and there on which we will lay our finger for a moment, in order to suggest a few queries.

The decrees of God are very different from his foreknowledge. Having foreknown all things, he decreed to reward men according to their conduct. p. 18.

We acknowledge our belief in this declaration so far as it distinguishes between decrees and foreknowledge, and asserts that God purposes to reward men according to their conduct, or to act as a moral Governor and Judge over his kingdom. But is this the sole purpose which God entertains? Does this purpose depend on foreknowing who will obey and who will transgress? or does Mr. Burhans intend to declare that God decrees to reward a certain number of individuals with happiness and a certain other number with misery—the two classes being foreseen to be saints and sinners? If so, (and we presume he does,) we ask whether the Scriptures and the Seventeenth Article of his Church, do not ascribe to God—in addition to the decree "to deliver from curse and damnation" those who ultimately sustain the character of believers—the election of the persons who sustain this character? "He hath constantly decreed, by his counsel, secret to us, to deliver, from curse and damnation, *those whom he hath chosen out of mankind.*" And does Mr. B. escape the conclusion of an electing purpose, by representing the election to be made in a particular way or method:—a method involving the exercise of free agency, the use of the means of grace, and the call of the Spirit? Is not this method recognised as well in the Confessions of Savoy and Westminster, as in the Articles?

Again,

"Suffer me a few words further, upon a question that has blinded more hearts than it ever enlightened. 'How came sin into the world?' * * "I therefore believe with the apostle that sin is the work of the devil." "The devil, therefore, and not God is the author of sin."

We doubt not that the devil was the tempter of our first parents, and that he is a prime instigator of evil plans and works among their descendants, who are just as free in complying with his temptations as he

is in using them. Nor do we doubt that on account of his temptations from the first, the scriptures often ascribe to his agency the evil done among men, as in the passages quoted by Mr. B. But we desire to ask, Must an evil purpose in one being necessarily have its origin in some other evil minded being? Must not the sin of every individual always begin with himself, let there be one, two, or twenty instigators around him, or none at all? Does sin owe its origin in Satan to some other evil being and tempter? Could there be a devil to tempt the devil? Or is the devil the Manichean god of evil, existing independently from all eternity? If not, did God know before creating angels and men, and administering a providence over them in the best manner, how upon putting forth these acts, *they would act*? If he did foreknow this, did not the purpose to put forth this train of acts himself, involve in it at least that certainty of their actions which his prescience foresaw? Do their sinful actions therefore disprove the existence of his purposes; or show at all that he has not purposed a course of conduct, the wisest and best which he could pursue?

Again.

Some things then come to pass which God hath not decreed: and this fact is put beyond all reasonable controversy in the seventh chapter of Jeremiah, where the prophet is speaking of their offering children to Moloch—"which I commanded them not," saith the Lord, "neither came it into my heart."

We have no doubt that God never addressed a command to Israel requiring of them such bloody sacrifices as were required by Moloch, that it never entered into his heart to exact of them such cruelties; and we never yet heard it contended for, that nothing ever came to pass which God had not commanded. But we ask, is God ever supposed to decree or foreordain events, by those who

have used such language, in the sense of commanding them? Are not these words used to express purpose? Does the purpose which includes in it the certainty of all things, necessarily suppose that all things are the direct objects of it? May we not, consistently with the universal position that God hath purposed all things which come to pass, distinguish between those things on which the purpose directly terminates and those which are barely incidental to it? And because evil and disobedience is incidental to the best system of being which God can secure, does it follow that God does not prefer that system with the evil and disobedience incidental to it, rather than an inferior system, or none?

But we forbear to push these queries further; though we might find abundant other passages to pluck in the same question-wise manner: lest we plunge the author, and those of similar temperament, bridle-deep into metaphysics and Geneva logic. One observation we cannot well forbear. The author appears to have felt deeply throughout the sermon, that the whole subject is *unsearchable*. This is his convenient resort against all the arguments which uphold the eternal purposes of God. But when, like Elihu, he would put forth his own opinion on the same unsearchable subject, all becomes at once clear and comprehensible as the light of day. Strange that on the same question they who affirm should be kept off at an unapproachable distance, and they who deny should have free ingress into the inner temple.

We should have said that the sermon originally appeared in 1810; but now comes to us in a new edition, enriched with the addition of a preface and two notes of some length at the close.

The preface appears to be a brief account of his own conversion to the Episcopal Church, originating from his inability to reconcile the acts of the Synod of Dort with the Scriptures!!

The first step to his conversion originated in the following discovery, for which he appears to have taken singular pains.

"After many fruitless inquiries of clergyman and Christians of various denominations, (i. e. about the above named difficulties) I was brought to believe that secret things belonged unto God; that it was not in man that walketh to direct his steps; that the Scriptures were able to make us wise unto salvation; that they were not only a rule of life, but pointed out a way for the helpless sinner to obtain salvation through the atonement made by Jesus Christ; that they pointed out a way for the creature to approach the Most High God."

With this preparation of mind, it seems that on first reading the thirty-nine Articles, he found them to correspond precisely with his own views; and that "in examining the divine constitution of the church and her excellent liturgy," he "embraced her communion and was enabled by divine grace to understand the texts explained in this sermon!" We are pleased with his frankness in disclaiming the praise of the good understanding he has of the Scriptures. But is it not a little remarkable that one who was cast upon a sea of perplexity, through dislike of the Acts of the Synod of Dort, should so complacently take harbour in the Articles of the English Convocation? A little previous illumination respecting the Synod* and Convocation, and their agreement in views, would, we think,

*We are the more confirmed in this opinion, from the abstract which he has presented to us of the views of the Synod, in his preface. If he had looked at such a distorted representation of their views, as he there gives us, at the time his conversion commenced, he ought certainly to have looked again, and more carefully, at their proceedings, in justice to the men who composed the Synod. Yet for his knowledge of the truth and his own salvation we see not the great practical importance of his inquiring at the Synod or Convocation, but at the Inspired Oracles.

have saved him from embarking on this voyage of discovery, or if he did, from landing in his present haven. Predestination to wrath *on account of sin and unbelief*, and predestination to life *through mere grace* meet him alike on either shore.

His first note is full of horror at John Calvin. He has quoted and distinctly enumerated seven passages from that author; at the horror of which he breaks out into an address to "the admirers of the Geneva doctrine," and into a compassionate prayer to the Almighty to have mercy upon such "presumptuous creatures." Yet strange to tell, from the conclusion of the note it seems that this fervour of address and prayer was expended in vain, for he adds, "the generality of his followers do not know what his principles were"—Calvinistic ministers "have totally shifted their ground." In plain English, he thinks John Calvin wrote seven sentences which nobody now believes. His pious concern for the presumptuous seems therefore to be wasted on the desert air.

His second note is employed in castigating Edwards, Hopkins, and Professor Fitch, for attempting to prop up the system of Calvinism and to "veil its horrid features." The last is set forth as having "exceeded all in novelty of principle, and sophistry of argument that ever went before him." Despairing of the task himself, he has left it to "some more able pen, to expose the false reasons of the Professor." Yet still itching to make the exposure, he tries his own pen at least for a part of a page, (which fully proves the wisdom of his first resolution to refer it,) and takes leave of Prof. F. and his readers with an effusion of thought too rich for us to omit.

To close these notes, I would request the reader to avail himself of these discourses, and compare the following, with the proposition laid down by the Professor,—"that Adam being constituted the progenitor of the race,"

so affected all by his conduct during his trial, as to entail upon all, the *causes* of sin, *mortality* and *condemnation*, rendering their sin and condemnation morally certain; and yet no man is guilty only by a consciousness of the breach [by the breach] of a known law. And let him remember that all these metaphysical dissertations, are to veil the horrid features of Calvinism—and let him thank God that he has a more sure word of prophecy, in the unadulterated word of the everliving Jehovah in the Holy Bible—which has been preserved by the Holy Catholic Church,—that he has in the bosom of the church, not only a form of sound words in her Homilies, Liturgy and Articles—but the promise of the Lamb of God that the foot of pride shall not come nigh to hurt, nor the hand of pride to pull them [the Homilies &c.] down.—But by remaining in the ark, or like Noah's wandering dove, return with the olive leaf and enter in with an assurance they [the Homilies &c. ?] shall be carried over the waves of this troublesome world, and landed on that happy shore where heresy and schism shall never mar the foundation of that city whose builder and maker is God. p. 30.

The beautiful pathos, the exquisite tenderness of this fatherly invitation to all to consult their safety in the storm-out-riding ark of Episcopacy, we will not attempt to describe.

Its smooth flowing current we would leave unruffled, did we not espy a promise floating upon it respecting the Homilies, Liturgy, and Articles, to which we confess ourselves strangers—the promise that the hand of pride shall never pull down the Homilies, Liturgy and Articles, but that, safe in the ark, or returning to to it like Noah's dove, they shall be carried over the waves of this troublesome world and landed on the shore of heaven. The prayer book and Homilies in heaven!!

We think father Burhans must have found this "promise of the Lamb of God," in some lost book of the Canon—some other "Acts"—which contemplates the doings of the Church at a date much later than the "Acts of the Apostles." Perhaps we have mistaken the sense. Possibly in the warm gush of his feelings he forgot that he begun with addressing an individual reader, and unwittingly slid into the plural, to the no small scandal of syntax. We will not undertake to assign the truth in this dilemma:—either the Rector of Newtown has in his possession an enlarged canon of the Scriptures, or he has made a wonderful discovery in the received canon, or he has tripped in grammar.

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

THE following facts are taken from an article in the Quarterly Journal of the American Education Society for April—on "*the present and future Physical, Civil, and Moral Power of the West.*" Such documents as this furnish an argument for our Education and Domestic Missionary Societies, which should be presented to every Christian and every patriot in our country.

Physical power.—By the Western States we mean to include those which are situated between the Alleghany and the Rocky mountains, and are wa-

tered by the Mississippi and its tributaries. The territory which they embrace, including the territories of Michigan and Arkansas, contains, 528,000 square miles. It is only fifty-five years since the first English settlements, west of the Alleghany, were made in Kentucky. At various periods since, settlements have been made in most of the States belonging to the Western division. Thirty-eight years ago, the entire white population of all those States amounted, as we have said, by actual computation, to scarcely 150,000. Now they contain almost 4,000,000,—making a little over seven persons to a square mile. Their ratio of increase for the last ten years, has

been not far from 100 per cent. This ratio will probably diminish as the country grows older, and those checks of population increase, which ever exist in long settled states. But it is hazarding little to say, that in 1850 the Western States will contain a population larger than that of the other three great divisions of the United States.

Of their capability to support a population equal in density to Massachusetts no doubt can be entertained.

The number of persons to a square mile in Massachusetts is seventy. By recurring to the number of square miles of the Western States, it will be seen that with a population equal in density to Massachusetts, they will contain 36,960,000 inhabitants. The effective military force of a population of 10,000,000 may safely be estimated at 1,000,000. When, therefore, the Western States shall contain a population equal in density to Massachusetts, their effective military force will be nearly 4,000,000,—an army superior to that which can be brought into the field by the Autocrat of all the Russias. The above estimate is undoubtedly much too low. A moments reflection will satisfy any one, that the Western States are capable of sustaining a much larger population, who takes into consideration the salubrity of their climate, the extent and fertility of their soil, the richness of their mines, and the facilities they have for working them, and the great navigable rivers and tributary streams by which they are watered, suited either for manufacturing establishments, or the purposes of commercial enterprise and activity.

In the preceding remarks no regard has been paid to the unorganized territory belonging to the United States in the valley of the Mississippi. When, therefore, those immense regions between the Alleghany and the Rocky mountains, shall be filled with a population equal in density to Massachusetts, their physical power will be greater than that of the mightiest nation now in existence.

Civil power.—By civil power is here meant, that influence which any division of our country possesses in the national councils. Proceeding, then upon the calculations laid down in the tables published in another part of the present

number of the Journal,* it will be seen that the civil power of this nation will soon be wielded by the people of the West. Divide the United States into four parts, Northern, Middle, Southern, and Western. The present number of Representatives in Congress, from each of the divisions, is as follows:—Northern 39. Middle 67. Southern 64. Western 46. Whole number of Representatives from the first three divisions 170. From the last 46. Under the present regulations the apportionment for a Representative is 40,000. According to the best calculation that can be made, it is ascertained that in 1850 the population of the Northern, Middle, and Southern divisions of the United States will be 11,384,703; while that of the western division will be 11,424,550. Should the rate of apportionment be the same then as at present, the first three divisions will have 267 Representatives, and the Western 268, leaving the balance of power in favour of the West. The apportionment in future will no doubt, be much larger than at present; but upon the principle of equal representation, whatever the apportionment may be, the weight of influence possessed by the West will be the same.

In a little more than twenty years, therefore, the Western States will have a majority in Congress; and in fifty years that majority will be overwhelming. Of course they will be able to control all the measures of the general government which are of great national importance.

Moral power.—* * * Now when we reflect that the Western States according to the lowest estimate, are capable of sustaining a population of more than 40,000,000, we feel that their moral power must be great, either for good or evil, in proportion as intelligence

*The Tables here alluded to give the comparative increase of the several divisions of the country—in the following ratios: Eastern States, 12·7 per cent.; Middle, 32·8; Southern, 19·4; Western, 99. The comparative population of the same divisions of country, when as dense as the present population of Great Britain, will be as follows: Eastern States, 11,851,200; Middle, 18,072,000; Southern, 56,178,000; Western, 120,240,000; Unorganized Territory, 153,658,890:—Total, 360,000,000.

or ignorance, virtue or vice, prevail among their citizens. We have before shown that in 1850 they will have a majority in Congress; and it is well known that the character of a representative ever corresponds with that of his constituents. If the people are industrious and virtuous, then their representatives will be men of a like spirit. But if ignorance, licentiousness of manners, and a disregard of religious obligation prevail in the community, then reckless demagogues, and abandoned profligates, will sit in the sacred hall of legislation; and ambition, and self

aggrandizement, and love of power, will take the place of patriotism, and public spirit, and an unshaken attachment to the best interests of the nation. Where such a state of society exists, the elective franchise, which is the peculiar glory of America, will become one of its deadliest scourges. Nothing, therefore, can prevent a dissolution of the union, and save our free and happy institutions from utter subversion, but patriotism and intelligence directed, animated, and controlled by the purest moral principles, pervading all classes of people at the West.

NEW PUBLICATIONS.

RELIGIOUS.

The Man of God: a Sermon, preached in St. Thomas' Church, in the City of New-York, at the Institution of the Rev. George Upfold, M. D. into the Rectorship of the said Church, on Thursday the 6th of March, 1828. By John Henry Hobart, D. D., Bishop of the Protestant Episcopal Church in the State of New-York, Rector of Trinity Church in the City of New-York, and Professor of Pastoral Theology and Pulpit Eloquence in the General Theological Seminary. New-York: T. & J. Swords.

Pulpit Sketches, Sermons, and Devotional Fragments. By Rev. John N. Maffit.

Signs of the Moral Age: a Sermon preached in Reading, North Parish, on Lord's day, Jan. 1, 1828, with sundry Notes. By Rev. Andrew Bigelow. Boston: Bowles & Dearborn.

The Prospects of Christianity: A Sermon delivered at the Ordination of the Rev. Warren Burton, as Minister of the Third Congregational Society in Cambridge, March 5. By the Rev. F. W. P. Greenwood.

More than One Hundred Scriptural and Incontrovertible Arguments for believing in the Supreme Divinity of our

Lord and Saviour, Jesus Christ. Boston: Crocker & Brewster.

Lectures addressed to the Young Men of Hartford and New-Haven, and published at their request. By Joel Hawes, Pastor of the First Church in Hartford. Hartford: Oliver D. Cooke & Co.

Sermons delivered on Various Occasions. By Lyman Beecher, D. D. Boston: T. R. Marvin. 1 vol. 8vo. pp. 366.

MISCELLANEOUS.

An Appeal to the Temperate on the vice of Intemperance. In three parts. 1. The Condition of Society. 2. The Causes employed and permitted by the Temperate. 3. The Responsibility of every Citizen in the work of Prevention and Reformation. By Samuel Nott, Jr. Author of Sermons for Children.

Memoir of Samuel Hooker Cowles; with an Address, delivered before the Society of Inquiry into Missions, in the Theological Seminary at Andover. [From the Christian Spectator.]

A Brief Outline of the Mode of Instruction pursued by Rev. John M. Mason, D. D. in the Theological Seminary, lately under his care in the city of New-York. By a Student of said Seminary. New-York, John P. Haven.

MONTHLY RECORD.

RELIGIOUS.

Naval Tract Society.—A Tract Society was lately organized on board the U. S. frigate *Gurriere*, at the Naval Station at Gosport, Va. It is called "The Gosport Naval Tract Society

Auxiliary to the American Tract Society," and one of its objects is, to aid the Parent Society in extending its operations more generally into the Navy. Its President, Directors, &c. are officers of the Navy.

A handsome *Mariner's Church* is about to be erected in New-Orleans on land belonging to the U. S. and granted by the government for that purpose.

The Presbytery of Troy at their late session, adopted a number of resolutions in relation to Intemperance—among which are the following:

Resolved. That this Presbytery view, with deep regret, the alarming prevalence of the vice of intemperance, and they feel the vast importance, of individual and combined exertion in attempting to stem a torrent that threatens to desolate our country.

That the members of this Presbytery pledge themselves to each other, habitually to abstain from the use of such liquors, and to make vigorous exertions, both by precept and example, to discountenance the habitual or frequent use of any kind of intoxicating drink.

That it be, and it is hereby earnestly recommended to the churches and congregations under the care of this Presbytery, in their habitual or collective capacity, to co-operate with this body and the numerous friends of morality and religion in various parts of our country, in discarding these liquors from a place among the tokens of hospitality in their social intercourse.

Teacher's Assistant.—The Hampden Sunday School Union has commenced a weekly paper devoted to the interests of Sunday School instruction and youthful piety.

Revivals of religion in Germany.—A clergyman in Berlin in a letter to his friend in New-Jersey communicates the following interesting facts:

"The cause of religion appears to be prospering more every day in Germany. I have heard lately, a letter read from Pomerania, giving an account of a revival, which might have been taken for a description of such a season in our own country. The same inward experience was detailed, and even the attending external circumstances are almost precisely the same. This revival, which is represented as very extensive, has been in a great measure produced by the efforts of several young military men, belonging to noble families, who had been brought to the knowledge of the truth in Berlin. The clergy of that district

are said to be peculiarly cold and neurological; and these young men began by holding religious meetings on their own estates, which God has blessed in a remarkable manner. In one neighborhood, 600 are supposed to have become truly pious. The minister of ecclesiastical affairs ordered the military to disperse all such meetings; but the Crown Prince (who is military governor of the district) refused to allow his officers to execute the order, which led to an investigation of the whole affair. As naturally might be expected, from an excitement of this kind being conducted apart from and in opposition to the clergy, many disorders have occurred: but all things considered, it has terminated very favorably."

The Editors of the New-York Observer remark concerning the above information, that it is the more gratifying, as they are personally acquainted with the writer and know that his statements are guardedly made and worthy of full credit.

American Education Society.—At the late quarterly meeting of the Directors, "thirty four additional young men were taken upon the funds, and the usual appropriations made to about two hundred beneficiaries, although the Treasury has been overdrawn nearly a thousand dollars."

MISCELLANEOUS.

Theatres in New-York.—A writer in the New-York Observer shows how much money is wasted at the Theatre by the following facts:

The manager of the Park pays annually, for the lease of the building occupied for the Theatre, *Eighteen Thousand Dollars*; and it is probable that the other expenses attendant upon it, for the salaries of actors, &c. must be at least *Thirty Thousand* more. Then, according to his own statement, the profits in a single year have amounted to *Fifty-two Thousand*; which added to the above, would make the amount paid at one theatre in a year, *One Hundred Thousand Dollars*. There are now four theatres, and supposing the amount paid to each to be seventy-five thousand, it would give a total of *Three Hundred Thousand Dollars* per annum, for the support of theatres, in this city, to say nothing of the money consequently spent at their saloons, &c.

Falling in of a Theatre.—The New Brunswick Theatre, in London, which had just been built, at an expense of near \$100,000, fell in on the last of February, in consequence of the walls being too slender to support the iron roof. The actors to the number of about 60 were engaged in the rehearsal of a play, and were, with workmen and others about the building amounting to 170 persons, buried in the ruins. How many were killed had not been ascertained at the date of the account, although a hundred men had been employed a day in removing the ruins. Numbers of the mangled and dead had been extricated.

In the Methodist Episcopal Church a fund is established, which now amounts to \$25,545 35, and the income of which is appropriated for the relief and support of the superannuated and worn out ministers belonging to the connexion.

POLITICAL.

CONGRESS. The discussion of the Tariff has chiefly occupied this body for several weeks, and they are likely at the last, to leave it as they found it. The bill as originally introduced has been modified by amendments till its friends have become its opposers.—In one part of the discussion we notice a duty proposed on *foreign spirits* of 30 cents a gallon which was rejected, as was also a duty of 20 cents: 15 cents was agreed to.

The Allies and the Turks.—The mild bearing of the Porte after the affair of Navarin which gave so much promise of peace, appears now to have been but the disguise of its resentment, and its hostile intentions. The Porte issued, in the month of January, a Manifesto in which it appeals to the religious enthusiasm of its subjects, declaring Islamism in danger and calling all Mussulmans to arms. Whatever the real intentions of the Porte may be, there is no doubt of its preparing itself to the utmost for the event of war. Hordes of Asiatics are said to be marching towards Europe, and Constantinople is represented as a vast camp.

The following passages show the spirit of the Manifesto.

"Such, nearly, were the vain proposals that were made. As it is evident, that this pretence of liberty tended to nothing else, which may Heaven for-

bid! than to make fall into the hands of the Infidels the whole of those countries in Europe and Asia, where the Greeks were mixed with the Mussulmans—to place by degrees the Rayahs in the place of the Ottomans, and the Ottomans in the place of the Rayahs—to convert, perhaps, our Mosques into Churches, and to ring bells within them—in a word, to annihilate Islamism with ease and promptitude; neither reason, nor law, nor policy, nor religion, could admit of such proposals being accepted."

"Whilst, thanks to God! the numerous provinces of Europe and Asia are filled with an immense Mussulman population, does the sacred book, and does our law permit us, through fear of war, to let our religion be trodden under foot, and to deliver ourselves to the Infidels from hand to hand, our country, our wives, our children, our goods, and our property?"

"This war, is not, like all former wars, a political conflict to acquire provinces or to settle frontiers. The object of the Infidels is to annihilate Islamism, and to tread under foot the Mussulman nation. It must, therefore, be considered purely as a religious and national war. Let all the Faithful, rich or poor, great or small, know that to fight is the duty of us all. Let them not dream of a monthly pay, or of any pay whatever; far from it, let us sacrifice our property and our persons; let us fulfil with zeal all the duties which the honour of Islamism imposes upon us; let us unite our efforts, and labour with heart and soul for the maintenance of religion until the day of judgment. Mussulmans have no other means of obtaining salvation either in this world or the next. We hope that the Most High will vouchsafe to confound and disperse in every quarter the Infidels, foes to our religion and our empire, and that in all times, in all places, and in all cases, he will grant victory to the Faithful. Our true position being thus known to all true Mussulmans, there is no doubt that if they have the least faith and piety, they will also know their duty; they will unite heart and soul to maintain our religion and our empire, as well as to insure their own salvation in this world and the next; and that, if the occasion requires it, they will discharge with zeal and valour the varied functions of the war, and fulfil exactly the duties imposed upon us by our holy law. Help comes from God!"